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MID-AMERICA

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The Critical Period in Mission History

The significance of the missionary on the American frontier is not readily overstated. Wherever the European migration bent back the lines of native resistance and unbroken country, it is safe to say that the mission left its mark. The earliest and farthest penetrations beyond the coasts date from Spanish beginnings, and there the mission was an integral part of the royal plan as it was also a most effective instrument in the expansion of civilization. It bought peace and security on the frontier, softened the hostility of injured Indian tribes, laid down the bases of future economy, civilized and Christianized, and in all this process it formed a solid foundation for the advance to points beyond.

Field studies in the locale of the Spanish missions bring scholars to conclude that they advanced steadily "mile by mile, stream by stream," across broad stretches of land such as the borders of the Gulf of California and the country between San Diego and San Francisco. Research, however, into the records of the headquarters, discloses an alarming series of events that almost undermined the progress of the enterprises. With both Franciscans and Jesuits the work had been begun with enthusiasm, with full royal approval and support, with the blessing of landowners and the encouragement of the episcopacy. After the first fifty years, that is, after 1641, in the case of the Jesuit missions whose documents are the ground for this study, each of these favorable conditions came to be reversed. To the general recession was added a fresh and ominous threat, the danger of general organizational bankruptcy.

This, then, in brief was the mission story: fifty years of remarkable achievement followed by subsidence and tension. The resurgent wave of power and energy which followed this crisis brought out a magnificent history of great men and broad success. The causes of dissolution once overcome through interior

adjustment, the crown and the episcopacy established a more permanent legal framework for the system. The study of this crisis, then, is needed for an understanding of the place of the missions in their actual historical setting. The narrative will be broken down for the sake of clarity into four brackets: the attitude of the crown, of the bishops, the Indian work, and the supply of new young men for the field.

The crucial situation first called attention to itself in the discovery of the following pair of documents, whose native interest emphasizes their bearing on the subject under investigation.[1] The two letters were written by the Jesuit general, Goswin Nickel, in reply to separate reports of his provincial administrator in New Spain, Alonso de Bonifaz. They were sent on November 30, 1659. The first, excluding other material, reads:

> In the point touching Father Pierre Pelleprat of the province of Aquataine, who suffered shipwreck on his way to his mission of New France and came to the port of Vera Cruz, it is important that he attend to what the viceroy orders. In this I suppose that Your Reverence will inform His Excellency of the cause that obliged the said Father to enter that port.

The second continues the story:

> Good news it is that Father Pierre Pelleprat, the native of Bordeaux and member of the Aquataine province, has come through his trial so well. From the letter of Your Reverence I take it he was suspected of being a spy. The Señor Viceroy now wishes him to go to the missions of the Tarahumares and not to try to get back to Europe or to the missions of New France. He ought, accordingly, to be taken into your province. Be sure that he behaves in a manner that will give no occasion to the ministers of the king to think that his intention was the one that they first suspected, for this could give rise to some serious harm to our Society in these very dangerous times.

This is a rare story and we wish we had it in its totality, for undoubtedly it would form an unusual piece of romance. But in the background we see the extremely suspicious eye with which Spanish viceroys viewed nationals of any other country, should they make an attempt to enter the Hispanic colonies. It did not

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[1] All letters cited herein, unless derived from printed sources, are found in the *Colección de cartas inéditas de los Padres Generales*, Ysleta, Texas. This is a series of 518 letters covering the years 1583 to 1659, consisting for the most part of letters from the Jesuit general to the provincials and others in the Province of Mexico. The rest of the collection is made up of reports of the provincial congregations of that province, together with a few odd pieces whose historic interest demanded their preservation.

matter that the poor man had been shipwrecked and rescued from disaster, that now he was utterly helpless, without goods, without companions or a way to tell his plight to those he left at home. He was a foreigner, and an intruder, no matter how unwilling.

The attitude of jealousy and mistrust in the Spanish dominions dates historically from the reign of Philip IV (1621-1665) and the enmities aroused in connection with the Thirty Years War. It would not die for over a century, for even the suppressed Jesuits who in 1768 were shipped out of New Spain were in several cases kept in prison for years in Spain lest they reveal to other peoples the "secrets" of the rich viceroyalty.[2] The nation, once endowed with the friendliness of the genial Fleming, Charles V, in time grew more and more reluctant to admit northern Europeans into her colonial empire. This distrust began during the very reign of Charles himself. Although he invited the famous Flemish teachers to begin the Franciscan schools in Mexico, nevertheless it was he who cancelled the German Welser franchises in Venezuela when pressure was put on him in Castile.

Philip II crystallized the spirit in his decrees; he feared equally the heresy which might be latent in all non-Spaniards, and any intrusion into his commercial monopoly of the Indies.[3] New Spain as the prize province of the king was watched most closely against foreign attack. The story of the piratical raids shows how quickly the government rushed to stop such incursions from becoming chronic, and the port laws were strict in refusing trade with alien shipping. It came about, then, that this attitude grew into one of flat refusal to tolerate citizens of any other country in the Spanish overseas possessions. And so poor Pierre Pelleprat was captured and held a prisoner in New Spain for three years, while the time was being consumed in official correspondence with Rome.[4] Finally he was compelled to choose between life imprisonment and a mission service on the very dangerous front of the Tarahumares, which even in this year 1939 still holds terrors for the Mexican government.

It may be matter of surprise that men of the spiritual calling were prevented from entering New Spain. The king, however, had early used his prerogative under the *Patronato Real* to regu-

[2] See on this point the article of Theodore E. Treutlein, "Father Pfefferkorn and His Description of Sonora," in *Mid-America*, October, 1938.

[3] This point of view is well brought out in William Thomas Walsh, *Philip II*, Sheed and Ward, New York, 1937.

[4] The letters cited are endorsed "arrived in 1662."

late all religious activity there. At first only members of the three ancient religious orders, the Augustinians, Dominicans, and Franciscans, could enter. In 1571 the barrier was opened for the Jesuits, the Carmelites, and other groups, but all these missionaries were required to be nationals of Spain or of the countries subject to or allied with her, such as citizens of the Holy Roman Empire.[5] The privilege of these latter peoples was revoked sometime between 1644 and 1647. The occasion for this decision was the projected sailing of a contingent of volunteers for Paraguay, under the direction of Father Juan Pastor, the procurator sent to Europe by the Paraguay missions. Many of these men were from Italy, Germany, and the Netherlands; the rest (fifty in all had applied for licenses to cross the water) were men of Spain. Pastells cites a number of petitions for their licenses; in the petitions the number dwindles from fifty to forty, and at last to thirty. Dobrizhoffer says that the non-Spaniards were flatly told that they were not wanted in the Spanish colonies.[6]

The prohibition, thus dated in the late 1640's, found the missions of New Spain in straitened circumstances. Mexico could not supply the men needed and Spain had come to the end of her ability to furnish the necessary surplus. Evidence of this stringent want is found in the contemporary Jesuit correspondence.

The first signs appear during the provincialate of Pérez de Ribas.[7] This grand old man had played a striking part in the development of the missions. Latterly he had been made provincial of the Province of Mexico, and in this capacity he wrote to his longtime friend, the general at Rome, Mutius Vitelleschi, for help to man the far-flung mission enterprises. The general, whose first letter to Pérez de Ribas begins "mi bon compañero!" in recollection of many days spent together as university students in their youth, now wrote to him from Rome, October 30, 1640:

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[5] The names mentioned throughout the *Colección* bear out this point.

[6] Pablo Pastells, S. J., *Historia de la Compañía de Jesús en la provincia del Paraguay*, Madrid, 1912 sq., II, 124-152 *passim*.

Martin Dobrizhoffer, S. J., *History of the Abipones*, London, 1828 (translated from the original German edition issued at Vienna, 1783), III, 111. The exact date is not mentioned in this edition. The negotiations cited in Pastells covered the years 1644 to 1647, when the thirty finally sailed. Anton Huonder, S. J., who discusses this point in his work *Deutsche Jesuitenmissionäre des 17. und 18. Jahrhunderts*, 19, quotes the original Dobrizhoffer as fixing the year in 1644. The original was not available to the present author. Huonder's work is printed as 74. *Heft* in the nineteenth volume of *Stimmen Aus Maria Laach*, published by Herder in Freiburg im Breisgau, 1900. This study is cited hereafter as Huonder.

[7] See the excellent discussion by Jerome V. Jacobsen, "The Chronicle of Pérez de Ribas," *Mid-America*, April, 1938.

The new group of workers which Your Reverence has just sent to assist the missions is a source of great pleasure to me. But even if there is much to be said of the success of these works, I commend them to your close attention with all the earnestness that I can muster. Personally I have no difficulty in sending subjects from Europe. The great drawback is the Council of the Indies, their granting the cost of passage. If this now falls to the expense of the Society, we shall not be able to carry the burden,—as I see it remarked in one of the memorials of your Father Procurator (who is now here).

Two letters of 1644 and 1647 indicate the last non-Spaniards to come to New Spain. Writing on March 30, 1644 to the new provincial in Mexico, Luis Bonifaz, whose story is curiously bound up with that of his predecessor,[8] Vitelleschi says:

Father Marcos del Rio lately arrived in your province from the province of Flanders. He wished to go on to Japan or China. I have no mind to deprive your province of necessary workers. I say only that if anyone goes to your missions, you may, after approving him, send him on to Japan or the Philippines. But I am persuaded that if this man is put to work in the harvest fields of Cinaloa, he will forget the rest, [his other intention].

Another letter of the succeeding general, Vincent Carrafa, to the next provincial, Pedro de Velasco, from Rome, June 23, 1647, speaks of other Flemish volunteers, apparently departed before the prohibition of the crown came to his notice: "In this letter I give Your Reverence my decision on the rank of certain Fathers who came from the province of Flanders to that of Mexico. They are Guillermo Carins, Cornelio Beudin, Juan de Hutter."

A sense of dismay is expressed in a communication of March 31, 1645. Vitelleschi had gone to his rest after thirty years in the office of general. The vicar in the interim before the election, Carlos de Sangro, wrote to the incumbent provincial, Juan de Bueras:[9]

Not long ago Father Egidio de Montefrio had petitioned for a place in the conversion of the heathen in your province. I fear that he has met someone who informed him unfavorably of the missions there. This would be cause for great sadness, if similar gossip brought it

[8] On this see Jacobsen, *loc. cit.*, 89. There was a strange hitch in obeying orders.

[9] The letter is addressed to "Juan de Bueras or Francisco Calderon, Provincial of the Company of Jesus in Mexico." The accidents in the postal service of that day sometimes brought in letters three years after they were mailed, and so the general did not always know who was his provincial in Mexico. The provincials in that day held office for *only* three years.

to pass that none would go over from Europe. My intention is not to release this individual for your province. But if you need to send someone to the Philippines or Japan, and you find one fitted for those places, then send one of those who are already selected [for such work].

Sangro sent another letter to Bueras on December 30, 1645, on a more cheerful note:

I am much rejoiced that Father Diego Bobadilla, Rector of the College of Manila, has returned to his province in safety and with such a goodly number of companions, despite the loss of five who were taken by death on the way. That province deserves much kindness and assistance, a thing which Father Mutius [Vitelleschi] of happy memory desired and labored to effectuate. You are very generous in giving up these men. You should be blessed for the way you help the Philippines.

The generosity of the Mexicans in sending men, destined for them, overseas to work in the Philippines, is explained by the fact that the two provinces were still united and their common forces were pooled in accordance with official policy. That this largess must have strained the endurance of New Spain is clear from their constant call for help for their own personnel. It is especially notable in view of the portent in the following document. This letter of the general, Vincent Carrafa, was addressed to Juan de Bueras from Rome, November 30, 1646. It reads:

In the last [VIII] General Congregation it was noted that almost every college in the Society—to our dismay—is very heavily oppressed with debts, to a point where it has become extremely difficult, if not physically impossible, to support so many subjects. Now, after long thought and prayer to Our Lord on what means we should take in this grave situation, I have decided—after hearing the Fathers Assistant—that there is no way out other than to order the provincials—as by these presents I so order Your Reverence—that from this date until you hear the opposite from me, NO NOVICES BE RECEIVED. In the meantime provide priests for the chairs of grammar. In that point the last General Congregation declared that the ministry of teaching grammar is an ordinary ministry for the order, with no exception made as to duration of the assignment or quality of persons engaged in it, but only that all priests, whether professed or non-professed indifferently, may be occupied in that work when holy obedience calls them. To enable the superiors to arrange this more readily I shall write a general letter to all the provinces such as I am sending Your Reverence, so that it may be read in all the colleges of the province.

In that letter I shall ask the men not only to accept joyfully what will be ordained in that matter. But I shall expect them to offer themselves beforehand and spontaneously for a work so worthy and sacred, and one on which depends the whole remedy and recovery of the temporal welfare of the Society, and in great part of the spiritual also.

And now Your Reverence, trusting in the excellent character of our men and their affection for and desire for the welfare of the Society, will interrupt for some time the receiving of novices, until as I said you have further word from me. And let the priests take over the schools of grammar.

With this I commend myself to the holy sacrifices and prayers of Your Reverence. From Rome, November 30, 1646. Vicente Carrafa.

This letter put a cloud over the entire mission situation, beyond the difficulties met in the ordinary recruiting of new men in Europe. However, Carrafa encouraged his Mexican provincial with another note, of January 30, 1647:

I call your attention to another matter. Consider, after you have sought counsel with the regular consultors of the province, past and present, and with other men of good judgment, if it will be worth your while not to put off for so long a time—seven or eight years—your bringing back subjects from Europe. Every four or five years a Father known for piety and talent could [come over to] bring back such subjects. But on this journey let them not go to the court of Spain, in particular, nor to any in Europe, to spend their time visiting friends there. I tell you that those who come from various provinces bring on us all notable embarrassment and harm in doing this.

Father Carrafa died in 1649, and his vicar, Father Florian de Montmorency, wrote on December 20, 1649, to the new provincial in Mexico, Andrés de Rada, a full statement of the real difficulty in this matter of supplying new missionaries:

I am surely not unaware of the necessity in your province and the others of the Indies, that subjects should go thither from the provinces of Europe. But Your Reverence will see how my hands are tied as soon as they publish or renew the decree of His Majesty which orders that none but Spaniards pass over to the Indies. It is certain that the provinces of Spain, unless they be assisted by the other provinces, cannot of themselves furnish all the subjects that are needed in the Indies. And we must be quick to find some efficacious way to meet that obvious want, lest all manner of harm befall those grand foundations. Your Reverence may be assured that we are devoting full attention to that matter in Madrid. We hope that the

reasons we urge, and which are very pressing, will have weight with His Majesty. These are that he sympathize with the numberless souls that are despairing for lack of evangelical ministers, unless he opens the portals and permit passage to the Indies for some of our men even though they be not Spaniards in citizenship.

Our Lord will dispose everything in the way best suited to His greater glory. Now be sure to keep to the rule of only five novices a year, set by Father Vincent [Carrafa] of happy memory. Any one taken above this number is invalidly received.[10]

This need for more men to take care of the constantly growing missions was reflected in a letter of Goswin Nickel to the provincial, Andrés de Rada, on June 20, 1652:

The memorial which Your Reverence entrusted to Father Diego de Salazar on the missions has not yet come to me. If the conditions requisite for preserving them are impossible of fulfillment, as Your Reverence says, it will not be hard to make the proper decision [to close them]. I shall see the memorial and consider it and then advise you of what ought to be done. However, we must always hold it as a principle, well founded and secure, as I have written on different occasions, that it is not right to open more missions than we can keep according to our Institute and without prejudice to the proper character and good name of our Society.[11]

The same condition is stated in an urgent request formulated by the 1650 provincial congregation of Mexico. Their second postulatum reads:

Secondly, that Your Paternity use your influence and that of other Fathers with our Catholic King and his royal Council of the Indies, so that religious of this Society may be sent to these parts of the Indies from provinces subject to the royal power even if outside of Spain proper.

The response to this petition, sent by Goswin Nickel on December 12, 1652, reads:

Your congregation deserves no small praise for this postulation in which your care for the missions and your zeal for souls stands out.[12]

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[10] After one year, that is, November 30, 1647, the prohibition against receiving novices was revoked. See Carrafa to Velasco, of that date. Permission to accept new candidates was qualified by the narrow limit set for their number. Mexico could take five, Andalusia four, others less.

[11] Besides a lack of men, the provincial had also cited external opposition so pressing that the missions could not be continued in the constitutional scheme adopted by the Jesuit order.

[12] And also, he might have added, their readiness to do what was very hard for Americans in that day, to beg Europeans to help them. On this see Goswin Nickel to the Mexican province, Rome, October, 1655, treating the suggested plan for creating a separate American Assistency.

On our part, as we know that this is an almost indispensable measure for preserving these missions, so we desire earnestly, and urge and hope too, that the Catholic King, whom we have always known for his native piety and sollicitude for the salvation of the Indians, will yield to these just petitions of all concerned.[13]

In 1655 the provincial congregation of Mexico sent to the general, through its procurator, Diego de Monroy, this petition, which is number three on the list:

The Congregation humbly begs that Your Paternity send letters to the Spanish Provincials and ask them to be liberal to our Cinaloa Missions, in which the harvest is indeed great but the laborers few. Let them not hold off from sending us men, tried in character and of evident promise in the vineyard of the Lord. Moreover we wish that, to the complement of twenty which the Council of the Indies decided could be convoyed across the ocean, and the two Coadjutor Brothers, that they would also add these Fathers, . . .

The reply to this petition reads thus:

Those provincials have already been notified to send those men to your province, and I am now again directing them to do so, prescribing a certain number for each of the provinces to send except Sardinia [which can send none] because of the paucity of their subjects.

The sixth petition of the same congregation stated the case in general:

Finally we beg that Your Paternity interpose your influence with His Excellency the Count of Penaranda, president of [the Council of] the Indies. Let him find out the true state of things here from our procurator, and the simplicity and dependable manner of life and of missionary procedure followed by those of our Fathers who are styled "aliens" by the Spaniards, how much they have advanced these praiseworthy and apostolic missions, how they excel in winning over, organizing and conserving so many heathen, with what effort and energy they have planted the vineyard of the Lord, yes, and even watered it with their blood. Let him not permit such Fathers, men so valuable in this ministry and so fruitful in glorious enterprise, to be shut out from such an opportunity. Let him grant permission for those Fathers who especially are vassals of the King of Spain or under allegiance to him to cross over to this province where they will do so much good for the province of Mexico and the glory of God.

[13] The reader may find some dramatic irony in this fulsomeness regarding the royal intentions. The writers of these letters knew that they were not immune to surreptitious inspection, and so they sometimes inserted phrases for the eavesdroppers. There was a code used now and then; a copy of that code is in the archive that contains these letters.

The general wrote back:

> I praise the zeal of your Father Procurator and his industry in seeking many missionaries for the Cinaloa missions. I know that they are truly apostolic and that they need workers. I would that I could obtain them from other provinces outside of Spain, by writing to His Excellency the Count of Penaranda. But as this is a very delicate point with him, I have judged it more prudent to send our procurator instead, to have him use all diligence and inform me at once if there is any hope of getting this privilege. If there is, then I shall do all in my power to urge the Excellent Lord Count and others to accomplish your wishes. From Rome, October 9, 1655.
>
> Goswin Nickel

Four months later Nickel wrote, to the succeeding provincial, Juan de la Real. This letter of January 30, 1656, omits mention of the crucial difficulty and merely states that:

> In the month of January Father Diego de Monroy left this curia for Spain with his companion, Father Gerónimo de Lobera. He brings the dispatches and my replies to different memorials that he submitted to me. . . . I hope that he reaches Mexico in good health and in company of those subjects who by my order are going from the provinces of Spain. He was able to fill up the number of twenty that His Majesty conceded.[14]

This lengthy set of citations makes clear the hardships suffered by the missions while the superiors endeavored to meet the serious deficit of workers in the field. The Council of the Indies watched its budget very closely to prevent straining the already harassed exchequer. Now and then one finds more than budgetary caution, in the refusal to grant the requested free passage; a certain lack of friendliness toward the mission idea or its personnel occasionally motivated the negation of permissions. Yet the great drawback was the exhaustion of the one country whence the supply of men had been drawn; the wide expansion and multiplication of missions under the jurisdiction of the Spanish crown demanded more volunteers than the provinces could offer. It is rare that there occurs a disinclination to volunteer, because of bad information on the Mexican conditions and administration. Not once in the correspondence has the writer seen an instance of lack of spirit for such work, on the part of those whom historians have called the "hidalgos of the seventeenth century." Still the stoppage of supply, and the re-

[14] This limitation of religious forces under the *Patronato Real* is discussed in Huonder, 15-20.

fusal of the crown to give entrance to non-Spaniards, brought the widespread system to the brink of dissolution.

In this crisis the Jesuit superiors pleaded with the king to relent in his exclusive policy. This was a long drawn out negotiation, begun in 1649 and completed only in 1664, a year before the death of Philip IV. The change in the royal will is recorded in a hearty letter which the then general, John Paul Oliva, directed from Rome to the provincials of the provinces of Austria, Flanders, France-Belgium, Bohemia, and Germany, on November 29, 1664:[15]

I have happy news from Spain, news that will rouse many to demand with noble enthusiasm the mission to the West or Spanish Indies, that is to Paraguay, the Philippines, Mexico, Peru, Chile and Central America. For many years all but Spaniards have been shut out from these provinces. Now we have obtained some relaxation of that rule, with good hope of extending the faculty that was formerly so circumscribed. Many letters bring me word that the Council of the Indies of His Catholic Majesty has revoked its earlier position and conceded permission to non-Spaniards among our men to go to the Indian missions. The understanding is that one-fourth of the men in each mission may be formed of subjects of the Catholic King [France], and also of the Emperor or any Austrian prince. Into these categories fall almost all those in our provinces of Austria, Bohemia, Belgian Flanders, France-Belgium, and in upper Germany the section ruled by the Austrian Dukes of Innsbruck. They also write that this privilege extends to the subjects of the other princes who are allied to the Austrian houses.

Wherefore I have decided to inform Your Reverence of my happiness in order that you may send help to those lands that are so white for the harvest, to be gathered by whomsoever the great Father of all may call to that work—we of the Society are all His common children—. So that everything in this matter may be done with care, let those who feel in themselves an ardent desire for this work write to Your Reverence, and you may then send their names to me together with your judgment on their individual fitness of body and soul. Our daily experience proves to us how needful are both good health and strong character in that mission work. But if some of your province aspire to such distant fields in their glorious zeal, and yet are held at home by holy obedience, that is by the hand of God, let them show at home what they would have shown far away, in either place other Xaviers. From Rome, November 29, 1664. Paul Oliva.

Armed with this new grant, the general hurried to assist the hard-pressed missions with the great reinforcement of German

[15] This letter is printed in Huonder, 211.

and Italian forces that did such notable work in the hundred years still remaining in that mission epoch. The names of Kino, Ugarte, Salvatierra, Piccolo, Baegert, Glandorf, Neuman, Consag, stand out right down to 1768 when their work was suppressed by mandate of Charles III.

And yet there was trouble in the immediate future. The seas were closed to safe navigation. That very year of 1664 disclosed this fact in an interesting letter of Emperor Leopold to John Paul Oliva. He is detailing his assistance to missionaries for their trip to China and the East Indies, missions of which he acted as patron. He writes on September 17, 1664:

> We understand that all the ocean passages through which the apostolic missionaries are ordinarily sent have been cut off by the Holland heretics, and that money destined for the support of that mission cannot be sent overseas without manifest risk. On the other hand, some Fathers of the Society have happily made the overland journey from Europe to China and thence back to Europe. Wherefore we judge it best that in future the funds for these missions be no longer sent by way of Portugal but be administered entirely by the German Assistency and applied to this land-crossing to China.[16]

This subject will be brought to its close with a mention of a curious custom that may well display the persistence of the anti-foreign spirit in spite of the royal permission alluded to above. In the *Neue-Welt Bott* of Stoecklein appear several letters written by Germans who took advantage of this privilege to go to the American missions.[17] On leaving Spain for the Indies they were frequently obliged to change their names. The second letter in the first volume is written by Carl Boranga of the Austrian province to his folks at home. On shipping for the Philippines he wrote from Acapulco, Mexico, March 21, 1681:

> Before I boarded the ship, I had to adopt a new Spanish name with which I should be entered on the royal list. Father Andreas Mancher became Padre Alfonso de Castro of Biennas. I was Juan Bautista Pérez, *natural de Caladajul,* that is, naturalized at Bilbilis [Calatayud] in Aragon. Father Johannes Tilpe became Padre Luis Turcotti, *natural de Rissa de Austria.* Father August Strobach was Padre Carlos Xavier Calvanese de Calva, *natural de Milan.* Father Theophilus de Angeles took the name of Padre Juan de Loyola, *natural de Azpeitia de Biscaya.*[18]

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[16] Printed in Huonder, 212.

[17] Joseph Stoecklein, S. J., *Der Neue-Welt Bott mit allerhand Nachrichten der Missionariorum Societatis Jesu, 1642-1726,* Augsburg und Gratz, 1728-1761.

[18] A linguist might remark that Father Boranga confused naturaliza-

The underlying reasons for this change are not offered, but it may well be that it was done to allay the susceptibilities of the Spaniards with whom they would have to work. Or were the officials forfending further troubles? Kino did exactly the same with his name before he left Spain.[19] We shall see later on that a strong nationalistic feeling was a characteristic of the humblest of them.

The final grant in this series of royal concessions came in 1715 when Philip V informed the general that he could send his men from any province to the Spanish Indies, excepting only those of Milan and Naples where political reasons of the day argued against using the privilege.[20]

This, then, is in outline the account of the missionary crisis as it was brought on by the exclusion policy of the Spanish crown. Other forces were at work whose impact on the situation would be more serious. They will be treated in a subsequent paper.

W. EUGENE SHIELS

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tion with birth; his German expression is "naturalisirt auf Bilbili." This citation is also given in Huonder, 22.

[19] On Kino in Spain see Herbert Eugene Bolton, *Rim of Christendom*, Macmillan, New York, 1936.

[20] Huonder is authority for this point. Cf. 27-28.

Catholic First Things in the United States

The author of this compilation is fully aware that any one who attempts to set down 'first things' in history treads on slippery ground. One may assign to a certain worthy the distinction of having led the van in some historical procession only to find after subsequent research that the honor really belongs to someone else. And yet the search for first things in a sequence of events has its fascinations, not to say its utilitarian aspects as when there is question of dating anniversaries, centennials, and other chronological landmarks in the memorial observance of things past.

Despite the considerable pains he has been at to attain a maximum of accuracy, the compiler does not flatter himself that his work is altogether free from error. That numerous lacunae occur is certain. Any information vouchsafed by readers of the compilation which will serve to correct possible errors or supply missing data, will be gratefully acknowledged. The search for first recorded baptisms presents special difficulties. The compiler here expresses his cordial thanks to all who have kindly furnished information on this head.[1]

ALABAMA

FIRST PRIEST.—The first priests certainly known to have been

[1] Among these were: Most Rev. Thomas K. Gorman, Bishop of Reno; Rt. Rev. Msgr. James P. Moran, Little Rock, Arkansas; Rt. Rev. Msgr. Edward E. Weber, Wheeling, West Virginia; Rev. J. M. Belleau, Pembina, North Dakota; Rev. John A. Brown, Raleigh, North Carolina; Rev. Cornelius E. Byrne, S. J., De Smet, Idaho; Rev. Jean Delanglez, S. J., Chicago; Rev. George L. Donovan, Nashville, Tennessee; Rev. James A. Hartmann, Cheyenne, Wyoming; Rev. Thomas C. Healy, Harper's Ferry, West Virginia; Rev. James E. Horan, Burlington, Vermont; Rev. Michael J. Hurley, Manchester, New Hampshire; Rev. Joseph W. Kavanagh, Savannah, Georgia; Rev. William H. Kelleher, O. M. I., Fayetteville, North Carolina; Rev. Frederick P. Lackey, Martinsburg, West Virginia; Rev. Dr. Robert H. Lord, Brighton, Massachusetts; Rev. James P. Manley, Wilmington, North Carolina; Rev. John L. Manning, Charleston, North Carolina; Rev. Michael Mas, C. R., Antonito, Colorado; Rev. Wilfrid Parsons, S. J., Georgetown University, Washington, D. C.; Rev. Clarence C. Schoeppner, Santa Fe, New Mexico; Rev. Victor R. Stoner, Tucson, Arizona; Rev. Louis Taelman, S. J., St. Ignatius, Montana; Dr. Milo M. Quaife, Detroit, Michigan; Mr. John Ray, New Orleans, Louisiana; Sister Mary Antonella, Loretto, Kentucky; Miss Stella M. Drumm, St. Louis, Missouri; Mrs. T. Ritchie, Charleston, South Carolina.

in Alabama were those accompanying De Soto, 1540. The river at the mouth of which Piñeda spent forty days, 1519, is generally identified as the Mobile, though some authorities (e. g., Lowery) take it to be the Mississippi. Carlos E. Castañeda (*Our Catholic Heritage in Texas, 1519-1936,* I, 11) identifies it with the Río Grande. There is no evidence that any priest accompanied the Piñeda expedition, and hence, even if the river in question was the Mobile, the arrival of the first priest in Alabama cannot be dated 1519. Woodbury Lowery (*The Spanish Settlements,* I, 478) has a carefully checked list of missionaries in the present United States up to the mid-sixteenth century; none are credited to the Piñeda expedition. There is no ground for the assumption that every one of the early Spanish expeditions to America must necessarily have had its chaplain.

FIRST RESIDENT PRIEST.—The Dominican fathers, Pedro Martín, Juan de Mazuelas, Jacobo de Santo Domingo, Domingo de Salazar, and Domingo de la Anunciación were resident in 1560 at the mission of Santa Cruz de Nanipacna, "somewhere in the lower part of Alabama and on a river," the Escambia or Alabama. The first three of the group were at Nanipacna from about February to June or July of the year mentioned; the last two were there from about February to April 15, when they left with an exploring party for the north, residing for a short period in the village of the Coosan Indians which was located probably either in Coosa County or Talladega County. All five were members of Tristán de Luna's ill-fated colonizing expedition which landed at Santa María, Pensacola Bay, August 14, 1559 (O'Daniel, *Dominicans in Florida,* 121-125, 150-155). The first priest resident in a permanent Alabama settlement was Father Pierre Dongé, S. J., at Mobile, 1702-1704 (Delanglez, *The French Jesuits in Lower Louisiana,* 33).

FIRST MASS.—The statement that the first Mass in Alabama was said at Mobile Bay, 1519, by a priest allegedly with the Piñeda expedition is without foundation, for reasons given above. The first Mass was in all probability said by one of De Soto's chaplains on a day in 1540 prior to the battle of Mavilla (Mauilla, Mabila) in October of that year. There were no Masses in the De Soto expedition after this affair, the entire altar equipment having been lost therein. Mass was regularly said by the Dominican fathers resident at Santa Cruz de Nanipacna and at Coosa, 1560 (O'Daniel, 119, 125, 151).

FIRST BAPTISM.—In 1560 at the Coosa village, central Ala-

bama, Fray Domingo de la Anunciación, O. P., baptized a dying Indian woman at her request (O'Daniel, 159). This would seem to be the first explicit mention of the conferring of the sacrament in Alabama, though there must have been baptisms at an earlier date. The first certified baptism was the one administered at Mobile, September 6, 1704, to "a little Indian child, an Apalache girl," by Father Davion, "missionary apostolic," and priest of the Society of Foreign Missions (Baptismal Register, Cathedral of the Immaculate Conception, Mobile).

ARIZONA

FIRST PRIEST.—According to A. F. Bandelier, cited by Castañeda (*Our Catholic Heritage,* I, 85), the first priest in Arizona was Fray Juan de la Asunción, O. F. M., who is alleged to have discovered southern Arizona in 1538. H. H. Bancroft rejects this expedition of 1538 as apochryphal; so also does Carl Sauer in his critical study, *The Road to Cíbola* (University of California, 1932), in which he maintains that Fray Marcos de Niza's alleged entrada of 1539 was mistakenly antedated one year by the chronicler, Motilinía, and attributed to a Fray Juan de la Asunción. The last named, in view of the doubts thus cast upon the historicity of the entrada of 1538 credited to him, cannot therefore be qualified without reserve as the first priest to enter Arizona. At the same time, Bandelier was an acknowledged authority on Spanish beginnings in the American Southwest and hence his defense of the historicity of the disputed entrada of 1538 may not easily be dismissed.

Historians in general (e. g., H. H. Bancroft, Winship, Bolton) have been in agreement that Fray Marcos de Niza in his famous exploring trip of 1539 undertaken to find the Seven Cities of Cíbola traversed Arizona and arrived in western New Mexico. The state of New Mexico gives official sanction to this view by planning a commemoration in 1939 of the quadricentennial of the event. But scholars here and there have questioned whether Fray Marcos's presence in Arizona in 1539 can be established beyond doubt. Thus, according to Sauer (*op. cit.,* 28), the missionary only "at the most penetrated a very short distance into the modern State of Arizona." (But see Engelhardt, O. F. M., *The Franciscans in Arizona,* 16 ff. Coronado himself, Castañeda, chronicler of the expedition, and other contemporaries did not question that Fray Marcos had reached the Zuñi villages of New

Mexico in 1539, which they surely would have done had the claim been a false one.)

In 1540 Coronado crossed Arizona on his way to the Pueblo villages of New Mexico, having in his company three Franciscan priest-friars, Juan de Padilla, Juan de la Cruz, and Marcos de Niza. They are the *first priests* known of a certainty to have entered what is now Arizona, though the distinction may belong to Father Marcos alone in view of his at least probable entrada of the preceding year, 1539. The first *resident* priests were the Franciscan friars, Francisco de Porras and Andrés Guttiérez, among the Moqui or Hopi Indians, 1628 or 1629. Fray de Porras died in 1633 from poison put into his food by the natives, after having with his companions converted eight hundred of them (Engelhardt, 23; Bancroft, *Arizona and New Mexico,* 349).

FIRST MASS.—Mass was probably said by Fray Marcos in Arizona in 1539, perhaps even the year before by Fray Juan de la Asunción. It is a safe inference that the three Franciscans, Juan de la Padilla, Juan de la Cruz, and Marcos de Niza, said Mass once or oftener in their journey with Coronado across Arizona in 1540. The earliest known celebration of the holy rite may accordingly be referred to this date, though the likelihood of an earlier celebration (1539 or even 1538) must not be ruled out.

FIRST BAPTISM.—Fray Porras' eight hundred converts *(supra)* indicate that number of baptisms before 1633. There were five Franciscan missions among the Hopi Indians between 1629 and 1680. These missions were destroyed in the Pueblo Revolt of 1681, all their records becoming lost. Fathers Juan María Salvatierra and Eusebio Kino made their first entry into Arizona in January, 1691. "In San Cayetano [on east side of Santa Cruz River] some infants were baptized" (Bolton, ed., *Kino's Historical Memoir of Pimería Alta,* I, 120). The earliest known *certified* baptisms in Arizona are in the register of the Mission of San Gabriel de Guevavi. An indeterminate number of pages are missing from this register. The first three extant entries are dateless, except for the item, "el mismo dia." The fourth entry, a complete one, reads: "En 19 de Febrero 1741 baptizo solemniter a Agustín hijo de Pedro Joaitona y Catharina Toctomoic naturales de Sn Xavier y ahora visinos de Sonoita fue su Padrino Andres Martin. Joseph de Torres Perea Ministro de su Magistad." The first fully recorded Arizona baptism is therefore that of Agustín, son of Pedro Joaitona and Catharina Toctomoic, natives of San Xavier del Bac and resident in the vicinity of

Sonóita, the god-father being Andrés Martín and the minister, Fray Joseph de Torres Perea, missionary at Guevavi. The date is February 19, 1741.

ARKANSAS

FIRST PRIEST.—De Soto's chaplains were the first priests in Arkansas, 1541. (For the trans-Mississippi route of De Soto's expedition cf. *Spanish Explorers in the Southern United States,* 205 ff.) After an interval of one hundred and thirty-two years, 1673, came the next priest, Father Jacques Marquette, S. J., who visited the Michigamea, and, lower down on the Mississippi, the Arkansas, both tribes being settled on the west bank of that river and within the limits of Arkansas. (For the location of the Arkansas village visited by Marquette cf. Delanglez, *Jesuits in Louisiana,* 431, n. 7; Shea, *Early Voyages on the Mississippi,* 125 ff.) Fourteen years later, 1687, the Sulpician, Abbé Jean Cavelier, and the Recollect, Father Anastasius Douay, passed through Arkansas on their way to Canada after La Salle's assassination (Delanglez, *Journal of Jean Cavelier,* 123-124, 154). The first *resident* priest appears to have been M. Foucault of the Society of Foreign Missions, who was with the Arkansas Indians during the period, *c.* 1700-July, 1702 (Delanglez, *Jesuits in Louisiana,* 33).

FIRST MASS.—De Soto's priests did not say Mass while in Arkansas, all their altar equipment having been lost in the battle of Mavilla in Alabama, 1540. Marquette's journal makes no mention of his having said Mass in Arkansas or anywhere else during the Mississippi expedition of 1673; but this negative evidence is not decisive on the point. Father Foucault celebrated Mass while among the Arkansas Indians, *c.* 1700-July, 1702. He is the first priest known to have performed the sacred rite within the limits of the state (Delanglez, 34, n. 23). Father Jacques Gravier, S. J., said Mass somewhere along the Arkansas-Mississippi border, November 1 and 13, 1700, but on which side of the Mississippi cannot be determined (Shea, *Early Voyages,* 130, 132)).

FIRST BAPTISM.—The five hundred converts left behind on the lower Mississippi by the survivors of De Soto's expedition when they started July 2, 1543, from Aminoya, Desha County, Arkansas, on their journey in search of Mexico doubtless included many who had been baptized in Arkansas. These baptisms by the De Soto chaplains are the earliest known in the state (Castañeda, I, 138; *Southern Explorers,* 253, 254). Later baptisms

were presumably administered by Father Foucault at his Arkansas mission *c.* 1700-1702. The first extant *recorded* baptism took place at Arkansas Post, July 10, 1744, on which day Father Laurent, priest of the Foreign Missions, conferred the sacrament on Elizabeth Tiseran de Montcharvaux, legitimate daughter of the local commandant, François Tiseran de Montcharvaux and Agnes Chassein. Other white children and an Indian girl of eight or nine years were baptized on the same day. (Photostat from copy of the Arkansas Post register in the Public Archives of Canada, Missouri Historical Society Archives, St. Louis; cf. also Delanglez, 439.)

CALIFORNIA

FIRST PRIEST.—No priest is known to have been with Cabrillo when he discovered California at San Diego Bay, 1542. The two Augustinian friars, Andrés de Urdaneta and Andrés de Aguirre, sailing with an expedition from Manila, June 1, 1565, on the *San Pedro,* made a landfall somewhere to the north of the present Monterey. "From this it appears that the two Augustinian friars were the first religious who sighted Upper California" (Engelhardt, O. F. M., *Missions and Missionaries of California,* I, 34, note 5). A friar, Dominican or Franciscan, was with Sebastián Rodríguez Cermenho when he discovered San Francisco Bay, 1595 (Engelhardt, *loc. cit.*). The Franciscan Fray de Velasco, on his return journey with Oñate from New Mexico, 1604, looked across the Colorado to California, 1604 (Bancroft, *History of California,* I, 68). First *resident* priests of California were Fray Junípero Serra, O. F. M., and Fray Fernando Parrón, O. F. M., at San Diego, 1769 (Engelhardt, II, 19).

FIRST MASS.—The three Carmelite friars accompanying Viscaíno's California expedition said Mass near San Diego, November 13, 1602. On December 17 they said Mass at Monterey (Engelhardt, I, 51, 54). These are the earliest recorded celebrations of the Holy Sacrifice for California.

FIRST BAPTISM.—The earliest mentioned administration of the sacrament was at "Los Cristíanos" (San Apolinario, Cañada de los Bautismos), July 22, 1769, on which day Fray Junípero Serra baptized two dying Indian children (Engelhardt, II, 28-29, where there is an illustration with the caption, "First Baptism in Upper California, July 22nd, 1769").

COLORADO

FIRST PRIEST.—Bandelier thought it likely that the Coronado expedition of 1541 (and probably Fray Juan de Padilla with it) cut across the southeastern corner of Colorado. But the first missionary entrada north of New Mexico (and therefore presumably into Colorado) is apparently to be dated 1604, the three priests participating being Fray Estevan de Perea, "Father Fray Bartolomé Romero and Francisco Muñoz, preacher." No details of the entrada survive (A. B. Thomas, *After Coronado,* 9). The three Franciscans named are accordingly the first priests known to have set foot in Colorado. The expedition, 1706, of Juan de Ulibarri to El Cuartalejo in the present Otero or Kiowa County, Colorado, had a chaplain, Fray Domingo de Aranz, who planted a cross, sang a Te Deum and in all probability said Mass at El Cuartalejo, on August 4 of the year mentioned (Thomas, 69). Governor Antonio de Valverde in his campaign, 1719, against the Ute and Camanche Indians, which brought him into Colorado, was accompanied by a chaplain, Fray Juan del Pino, presumably a Franciscan (Thomas, 110). Villasur's expedition, 1720, with Fray Juan Minguez, O. F. M., as chaplain, passed north into Colorado and thence into Nebraska (Thomas, map, 260). First resident priest was the diocesan clergyman, Father Montaño, at Conejos, 1857-1860 (*MA,* XVIII, 272).

FIRST MASS.—Fray Juan de Padilla may have said the first Mass, if he did, as conjectured by Bandelier, pass through the southeastern corner of Colorado, 1541. So also the three Franciscan fathers, Romero, Perea, and Muñoz, very probably said Mass on their missionary trip north of New Mexico, 1604 (see *supra,* First priest). Fray Juan del Pino, O. F. M., chaplain of Governor Valverde's expedition of 1719 against the Ute and Comanche Indians, celebrated Mass on St. Michael the Archangel's Day, September 29, 1719, near the site of Trinidad, Los Animas County, this being apparently the first dated occurence of the rite in Colorado (Thomas, 117), unless this distinction is to be assigned to the Mass of October 1, Feast of the Holy Rosary, on which day the expedition had clearly got beyond Trinidad to the north. "On the first of October of this year, after hearing Mass, the Señor governor with all the camp and the Reverend Father Chaplain, Fray Jaun del Pino prayed with great zeal to the Holy Mary of the Rosary. This was the day on which by her intercession her most holy Son granted that celebrated victory [Battle of Lepanto], which to all Christendom has been,

is, and will be one of great rejoicing" (Thomas, 120).

FIRST BAPTISM.—As far as known to the compiler, no record survives of baptisms performed by visiting priests in the Spanish period and in the years immediately preceding the establishment of the Conejos parish in 1856, during which Colorado territory was visited on occasion by priests from Mexico. The earliest reference to baptism occurs in connection with the Franciscan expedition north of New Mexico in 1604. Fray de Perea's *Relación* says of the Apaches that "with exceeding pleasure they besought the Holy Baptism" (Thomas, 9). First *recorded* baptism was that of María de la Luz Ortega, daughter of José Pablo Ortega and María Nicolasa García, born in Conejos, Colorado, January 2, 1860, and baptized in the same place on January 8 following by Father José Miguel Vigil (Register of Church of Our Lady of Guadalupe, Conejos, Colorado). First *recorded* baptism in Denver: "On the 3rd of June, 1860, by the Rt. Rev. J. B. Mieje, Bishop of Leavenworth, was baptized George Eckbet, son of George Eckbet and Margaret Thornton, born the 11th of March, 1860: godmother, Mary Yank" (Salpointe, *Soldiers of the Cross: Notes on the Ecclesiastical History of New Mexico, Arizona and California,* 232). On the same day John Edward Doyle was also baptized by Bishop Miège.

CONNECTICUT

FIRST PRIEST.—Father Gabriel Druillettes, S. J., in his quality of ambassador from the governor of Canada, attended a council of the New England colonial authorities at New Haven, September, 1651. As far as known, he was the first priest to enter Connecticut (Riley, *Catholicism in New England to 1788,* 186; Shahan, "The Catholic Church in Connecticut—The First Priest in the Commonwealth," in *United States Catholic Historical Magazine,* III, 16-25). Father Thomas Harvey, S. J., and Father John Gordon passed through Connecticut, August, 1683 (Riley, 187). Father Jacques Bruyas, S. J., journeyed from Milford, Connecticut, to Albany, New York, July, 1700 (Riley, 188). First *resident* priest was Father Bernard O'Cavanaugh at Hartford, 1829-1831 (Duggan, *The Catholic Church in Connecticut,* New York, 1930, 37).

FIRST MASS.—Mass was said in Connecticut in all probability prior to 1781, but no record to this effect is extant. The first *recorded* Mass was on June 26, 1781, at Hartford, the Abbé Robin, chaplain to the French troops under Rochambeau being

celebrant. (But see Duggan, *loc. cit.*, 13: "It was doubtless in Lebanon that Mass was first celebrated [between December 1, 1780, and June 23, 1781] continuously and for a long period within the limits of the State of Connecticut.")

FIRST BAPTISM.—Father Jean Pierron, S. J., journeying through "New England, Maryland and Virginia," 1674, administered baptism here and there in secret. Whether he did so in Connecticut or any other particular colony can only be conjectured (*JR,* LIX, 73). First *recorded* baptism: "On July 25, 1802 was baptized in Suffield [Connecticut] Mary Sykes, born January 5, 1791, god-mother, Mary Halliday" (Boston Cathedral Register). The original entry is in Latin, unsigned, but in Father Matignon's handwriting; the sacrament was probably administered by him.

DELAWARE

FIRST PRIEST.—"The first Roman Catholic services in Delaware were believed to have been held as early as the 1730's in the house of Cornelius Hallahan [Holohan] who owned the estate 'Cuba Rock' near the present hamlet of Mount Cuba in New Castle County" (*Delaware: A Guide to the First State,* 124). "A Jesuit from Maryland used formerly [i. e. before 1760] to preach and say Mass at stated seasons" at Appoquinimink, New Castle County (Shea, *Catholic Church in the United States,* I, 369; Hughes, Text II, 475). In 1751 five or six families in Dover were being attended by a priest from Maryland (Shea, I, 450). Father Ferdinand Farmer was the first known-by-name priest to visit Delaware. (See *infra,* first recorded baptism.) The first *resident* priest seems to have been Father John Rosseter, O. S. A., who built Delaware's first Catholic church, St. Mary's, Coffee Run, New Castle County, *c.* 1790 (*Records,* VII, 34). According to one authority, Father Charles Whelan, O. M. Cap., was the "first regular pastor" at Coffee Run (*Records,* I, 137).

FIRST MASS.—This was said probably as early as the 1730's or even earlier. (See above.)

FIRST BAPTISM.—The earliest *recorded* administration of the sacrament was on behalf of John Burton, nine years of age, son of John and Esther Burton, who was baptized at New Castle by Father Farmer, S. J., February 8, 1766 (*Records,* I, 286). If the "Swedish settlement" was in Delaware, then the first recorded baptisms for the state were those of Catherine and Mary Magudiens(?), daughters of Patrick and Mary Magudiens, who were

baptized December 23, 1741, in the "Swedish settlement" (*Records,* II, 317).

FLORIDA

FIRST PRIEST.—Ponce de León on his second expedition to Florida, 1521, landed somewhere in Tampa Bay, or, the more likely opinion, in the vicinity of Charlotte Harbor. With him were friars and secular priests, according to Shea (I, 103) and Lowery (I, 159). These ecclesiastics were the first to arrive in Florida, there having been none, so it would seem, with Ponce de León on his first expedition to the mainland, 1513. On April 15, 1528, landed on the west coast of Florida several priests and four Franciscan friars, members of the ill-fated expedition of Pánfilo de Narváez. They were the next priests after those of Ponce de León's expedition of 1521, to set foot in Florida. First *resident* priests were those (names unknown) of Ponce de León's expedition of 1521, who, according to Shea *(supra, loc. cit.),* conducted a short-lived mission.

FIRST MASS.—According to Shea *(loc. cit.),* a chapel was built somewhere on the west coast of Florida for Ponce de León's missionaries of 1521. The Masses presumably said in it were the first in the state. The first *dated* Masses in Florida were the two said on Corpus Christi Day, June 20, 1549, by the Dominican fathers, Luis Cancer de Barbastro and Juan García at some unidentified spot on the Tampa Bay coast or in its vicinity (O'Daniel, *Dominicans in Florida,* 62-64). Apparently the next dated Mass was at Santa María (Indian name, Ochusa) Pensacola Bay, Palm Sunday, March 30, 1561, Fray Domingo de la Anunciación, O. P., celebrant (O'Daniel, 161).

FIRST BAPTISM.—The date of the first baptism was probably coincident with that of the arrival of the first missionaries in Florida. The compiler has been unable to trace any *recorded* Florida baptism of earlier date than the one administered in the colony of New Smyrna, near St. Augustine, 1768, by Father Pedro Campo (*Researches,* XXVI, 275).

GEORGIA

FIRST PRIEST.—De Soto made his way north from Florida to central Georgia, 1540; as far as can be ascertained, his chaplains were the first priests in Georgia. They passed through and were followed, September 28 or 29, 1566, by the Jesuit missionary, Father Pedro Martínez, who at the time mentioned set foot on

Tacatacuru (later San Pedro and now Cumberland) Island off the Georgia coast, where he was at once put to death by Indians (Zubillaga, in *Archivum Historicum Societatis Jesu,* VII, 9; Kenny, *Romance of the Floridas,* 179, 186; Lanning, *Spanish Missions of Georgia,* 37). The first *resident* priest was Father Antonio Sedeño, S. J., who with the lay-brother, Domingo Agustín Báez, began his missionary labors at Guale Island, 1569 (Lanning, 43, 48; Bolton, ed., *Arredondo's Historical Proof of Spain's Title to Georgia,* 10, gives 1568 for the opening of the Jesuit mission at Guale). The first priest in the *post-colonial period* was Father Le Mercier. He describes himself in the Savannah register as "canon regular of the Congregation of France, Order of St. Augustine, and missionary of Georgia." His ministry in the state began at least as early as 1796.

FIRST MASS.—The earliest offering of the Mass was presumably by a priest of the De Soto expedition, 1540. The sacred rite must have been performed repeatedly by Father Sedeño at Guale, 1569-1571.

FIRST BAPTISM.—The earliest baptisms of which mention occurs in the annals of Georgia were the seven administered by the Jesuit missionaries of Guale, 1569-1571 (Lanning, 48). The earliest *recorded* baptism in the state is the following: "On Sunday the thirteenth Day of November one [thousand seven] hundred and ninety six was baptized *sub conditione* Ign[atius] Scott Lawful Son of Aquila Scott and henrietta Semmes [born] the fifteenth day of Last April, by me canon regular of the congregation of France and missionary of Georgia. His god father john Gilpin, his god Mother Mary Semmes. Le Mercier, priest." On the same day Father Le Mercier performed two other baptisms, the second of them "in the county of Columbia." On Monday, November 2ℰ, following he conducted a burial service "in the graveyard of the Episcopalians in Augusta," and on December 6 he baptized in Washington (Register, Cathedral of St. John the Baptist, Savannah).

IDAHO

FIRST PRIEST.—The first priest known to have set foot in Idaho was Father Peter P. De Smet, S. J., who crossed the Wyoming-Idaho line sometime during the two-day period, July 8-10, 1840, ascending the Snake River Valley, Idaho, to Henry's Lake, source of the Snake River, a branch of the Columbia (CR, *De Smet,* I, 221-222). On this occasion he spent about two weeks

in Idaho, during which time he evangelized the Flatheads and Pend d' Oreilles, as he records graphically in a letter (*Ibid.*, 222-229). First *resident* priest was Father Nicholas Point, S. J., who opened a mission among the Coeur d' Alene Indians in November or December, 1842, on the north bank of the St. Joe River near Maries, Idaho (Garraghan, *Jesuits in Middle United States*, II, 314-315).

FIRST MASS.—This was said by Father De Smet, who according to his own statement "said the holy Mass regularly Sundays and feast-days, as well as on days when the Indians did not break camp in the morning" (CR, *De Smet*, I, 230). Very probably his first Mass in Idaho was celebrated on Sunday July 12, 1840, shortly after he crossed the Wyoming-Idaho line of today. He records explicitly "a Mass of thanksgiving" on July 23 at the foot of a mountain on the Idaho side, which forms part of the Idaho-Montana boundary. He inscribed on the mountain, again on the Idaho side, the words, *"Sanctus Ignatius Patronus Montium, ora pro nobis. Die Julii 23, 1840."* The Mass said on this day is the first of explicit record in Idaho.

FIRST BAPTISM.—During his stay with the Flatheads and Pend d' Oreilles in Idaho and Montana De Smet performed nearly six hundred baptisms among them, June 30 to August 27 (*Ibid.*, I, 226). Some of these baptisms were beyond doubt administered within the limits of Idaho, and hence mark the earliest administration of the sacrament in the state. The next baptisms were also performed by De Smet, April, 1842. "I baptized all their [Coeur d'Alene] small children and twenty-four adults" (*Ibid.*, I, 376). These baptisms appear to have taken place at Lake Coeur d' Alene. The ceremonies for ten of them were supplied by Father Point, June 4, 1843 [?], the first in the list of recipients being one "Andre" (Baptismal Register, Coeur d'Alene Mission, De Smet, Idaho). On November 13, 1842, Father De Smet baptized Ignace (whether child or adult is not stated) "in Stellam's land" at Spokane Bridge (same register). Spokane Bridge was west of the Idaho-Washington line and therefore in the present state of Washington.

ILLINOIS

FIRST PRIEST.—Father Jacques Marquette, S. J., viewed the Illinois shore in the course of his historic trip of 1673 down the Mississippi; returning, he passed through the future state by the Illinois River-Chicago Portage route, August-September of

the same year. There is no evidence that any other priest preceded him in Illinois. That Father Claude Allouez, S. J., did so, as has been surmised, cannot be verified (*JR,* LIX, 161-163). The first *resident* priest was Father Marquette who, unable through illness to continue his journey, lived, December, 1674-March, 1675, on the site of Chicago; later, April, 1675, he was with the Illinois Indians for a few days. If it be objected that neither sojourn entitles him to be called a 'resident' priest in the strict meaning of the term, then the distinction of being Illinois' first resident priest goes to Father Allouez, stationed, 1677-1678, at the Kaskaskia Mission of the Immaculate Conception, north bank of the Illinois River above Starved Rock (*JR,* LX, 158 ff.). First *resident* priest in southern Illinois was Father Jean Mermet, S. J., at Juchereau's tannery near site of Cairo, 1702-1704 (Palm, *The Jesuit Missions of the Illinois Country, 1673-1763,* 40). First *resident* priest in colonial Chicago was Father Pierre-François Pinet, S. J., 1696 *(c)*-1700 (Garraghan, *Catholic Church in Chicago, 1763-1871,* 13 ff.); in modern Chicago, Father Irenaeus Mary St. Cyr, 1833-1837 (Garraghan, *op. cit.,* 45 ff.).

First Mass.—This was offered on the site of Chicago, December 15, 1674, Father Marquette, celebrant. He had probably already said Mass on one or more of the days between his arrival at the mouth of the Chicago River, December 4, 1674, and the 15th of the same month; but his journal states that he performed the holy rite "on the octave of the Conception," viz. December 15, which is accordingly the first Mass of *explicit* record in the history of Illinois. That he had already said Mass in the course of his journey by and through Illinois, 1673, is at least probable; but his narrative of the journey makes no mention at any time of the Holy Sacrifice. Marquette's Masses on Holy Thursday, April 11, and Easter Sunday, April 14, 1675, at the Great Illinois Village near Starved Rock, are the first dated ones for the entire Mississippi Valley (*JR,* LIX, 189-191). *First solemn high Mass* was at the Kaskaskia Mission (then at Peoria), November 21, 1698. "We [Fathers de Montigny, St. Cosme and Davion, priests of the Foreign Missions] sang high Mass there with deacon and sub-deacon on the day of the Presentation of the Blessed Virgin." (St. Cosme's narrative in Shea, *Early Voyages,* 60). *First known Mass in post-colonial Chicago* was said by Father Gabriel Richard, September, 1821, in the 'Dean House,' residence of Jean Baptiste Beaubien, at the intersection of Randolph Street and Michigan Avenue (Garraghan, *op. cit.,* 29-30).

FIRST BAPTISM.—Marquette records (*JR,* LIX, 163) that he baptized a dying Indian child on a bank of the Illinois River. This was in September, 1673. Sometime during the period, 1677-November, 1680, Father Allouez had baptized at his Illinois Mission, Pierre, Joseph, and Marie, children of the brother of Chicagou (Pease and Werner, eds., *The French Foundations,* 10). The *first baptism of explicit record* was at the Jesuit Mission of the Immaculate Conception, Peoria, March 20, 1692, on which day was baptized (name of minister of sacrament not recorded) Peter Aco, son of the trader, Michael Aco, and Marie Aramipinchicoue, the latter the daughter of the Kaskaskia chief, Rouensa, and a woman of great holiness of life (Transcript of Register of the Illinois Mission of the Immaculate Conception, in Illinois Historical Society, *Publications,* IX [Springfield, 1904], 394; *Illinois Catholic Historical Review,* XI [1928], 133). The first *recorded* baptism in Chicago was that of Philip, child of J. B. Beaubien and Josette La Framboise, October 7, 1830, Father Stephen T. Badin performing the rite (Haydon, *Chicago's True Founder, Thomas J. V. Owen,* 66).

INDIANA

FIRST PRIEST.—Father Marquette was the first priest to look on Indianaland. On his last journey, spring of 1675, he either hugged the Indiana-Michigan shore of Lake Michigan (the likelier supposition) or took the Kankakee-St. Joseph portage route. Journeying by the lake he must have made occasional stops on the Indiana shore. Traditions of Marquette's presence in northern Indiana are still current. The Recollect fathers Louis Hennepin and Gabriel de la Ribourde of the La Salle expedition of 1679 were the first priests in the state after Marquette, having followed the above-mentioned portage route. The first priests mentioned in the records as *resident* for longer or shorter periods in Indiana are Father Alexis-Xavier de Guyenne, S. J. (Vincennes, 1734), Father Pacôme Legrand, O. F. M., chaplain of the troops at Vincennes (*c.* 1742), and Father Sebastian Louis Meurin, S. J., at Vincennes (1749—), Garraghan, *Chapters in Frontier History,* 8-10.

FIRST MASS.—Father Marquette was at death's door when he made contact with Indiana and almost certainly was unable at the time to say Mass. Fathers Hennepin and de la Ribourde probably said Mass on their way through Indiana, 1679. It may be presumed that Father de Guyenne offered the Holy Sacrifice dur-

ing his stay at Vincennes, 1734. Certainly there was Mass at Vincennes at least as early as 1749.

FIRST RECORDED BAPTISM.—There must have been many unrecorded baptisms at Indiana before the one entered in the Vincennes register, June 25, 1749, on which day Father Sebastian Louis Meurin conferred the sacrament on Jean Baptiste, son of "piere jiapichaguae, le petit chis [Chickasaw] & of Catherine mgkicge" (Transcript of Vincennes register in *Records,* XII, 42).

IOWA

FIRST PRIEST.—Father Jacques Marquette, S. J., as far as record attests, was the first priest to set foot in Iowa. Research indicates that the Peoria village which he visited on the way down the Mississippi in 1673 was on the Iowa River in Louise County, southeastern Iowa (L. G. Weld, "Jolliet and Marquette in Iowa," *Iowa Journal of History and Politics,* I [1903], 3-16). Father Louis Hennepin, O. F. M., probably landed one or more times on the Iowa shore on his way up the Mississippi in 1680. Father Philippe Pierson, S. J., also skirted the Iowa shore going up to the Sioux country in company with Du Luth, 1683 (Kellogg, *French Régime in Wisconsin,* 225). The first priest of post-colonial times to enter Iowa, as far as records enable us to know, was Father Charles F. Van Quickenborne, S. J., 1832.

FIRST RESIDENT PRIEST.—Father Matthew Condamine of the St. Louis diocese, who resided for a period in Dubuque, 1836, was "the first priest officially appointed to any place in what is now the state of Iowa" (Hoffman, *Centennial History of the Archdiocese of Dubuque,* 4). Father Samuel Mazzuchelli had been in Dubuque the year before, 1835, making preparations for the building of its first church—in a sense he may be called Iowa's first resident priest, though his time at the period seems to have been divided between Galena and Dubuque, the former place being more probably his regular headquarters.

FIRST MASS.—It is only reasonable to assume that Father Van Quickenborne said the first Mass on the occasion of his visits to Keokuk, 1832, and Dubuque, 1833. There is no evidence that Father Marquette said Mass while in Iowa (Hoffman, "Who Said the First Mass in Iowa?" *The Witness,* Dubuque, December 29, 1927).

FIRST BAPTISM.—This was the baptism of Maria Louise, daughter of Joseph Fraiser, a Catholic, and Margaret, a "Folle Avoine [Menominee] Indian," at Keokuk, October 6, 1832, Father

Van Quickenborne officiating (Van Quickenborne's pocket register, Archives of St. Mary's College, St. Marys, Kansas; Garraghan, *Jesuits in the Middle United States,* 244). The first baptism in *western Iowa* was that of Catherine Bourbonnet (Bourbonnais), Potawatomi, at Potawatomi Mission, Council Bluffs, June 9, 1838, Father Peter De Smet officiating (Garraghan, I, 443).

KANSAS

FIRST PRIEST.—Whether or not Fray Juan de Padilla, O. F. M., who is generally supposed to have accompanied Coronado's famous expedition of 1541 to Quivira, was the first priest in Kansas depends on the location of that region. (A. F. Bandelier, outstanding authority on the Coronado problem, held it, not as certain, but only as "probable" [558] or "not unlikely" [562] that Padilla was with Coronado in the Quivira expedition of 1541. But all authorities agree that the missionary was in Quivira at least the following year, 1542, and lost his life there. See Bandelier's excellent study, "Fray Juan de Padilla, First Catholic Missionary and Martyr in Eastern Kansas" in *American Catholic Quarterly Review,* XVI, 551 ff.) If Quivira was within the limits of what is now Kansas as maintained by most students of the problem including Winship, Hodge, Bandelier, and Bolton, then the distinction of being Kansas' first priest goes to Fray de Padilla (G. P. Winship, *The Coronado Expedition, 1540-1542,* 397; F. W. Hodge, ed., "The Narrative of the Expedition of Coronado by Pedro de Castañeda" in *Spanish Explorers in the Southern United States,* 337, 364). If Quivira lay within the limits of Texas, in the Panhandle region as maintained by the Texan scholars David Donoghue and Carlos E. Castañeda, then the claim made for Father Fray de Padilla that he was the first priest in Kansas falls to the ground. (See David Donoghue, "The Route of the Coronado Expedition in Texas," *Southwestern Historical Quarterly,* XXXIII, 181 ff.; Id., "Coronado, Oñate, Quivira," MID-AMERICA, XVIII, 88-95; Castañeda, *Our Catholic Heritage,* I, 105 ff. It may be noted here that the weight of scholarly opinion on the subject at the present moment is decidedly in favor of the Kansas route. The committee in charge of the Coronado Quarto Centennial, 1940, has accepted the Kansas route after taking account of the testimony of fifty historical experts on the point at issue. The latest Church historian to touch on the subject claims de Padilla for Kansas. "His [Pad-

illa's] presence as a missionary in the territory which is now Kansas can hardly be questioned" (Moeder, *Early Catholicity in Kansas and History of the Diocese of Wichita,* 1). The late Msgr. Michael Shine of the Lincoln diocese, student of the Coronado route, also brought the expedition into Kansas, but only to bring it farther, into Nebraska. "Nebraska's fertile plains were baptized with the life blood of America's first Christian martyr" (*CHR,* II [1916], 18). L. Houck (*History of Missouri,* I, 132 ff.) places Quivira in southwestern Missouri, while the recently published scholarly study, Father Pichardo's *Treatise on the Limits of Louisiana and Texas* (tr. and ed. by Charles W. Hackett, Austin, Texas, 1934, II) places it in east Texas between the Trinity and Sabine rivers.

The same interpretation which locates Quivira, not in Kansas, but in the Texas Panhandle, also excludes from the former state Fray Francisco de Velasco, O. F. M., of Oñate's Quivira expedition of 1601 (Castañeda, I, 194). It would therefore appear, in view of divided scholarly opinion on the location of Quivira, that no priest can be definitely traced in Kansas during the Spanish period, though the case for Fray de Padilla's presence there is solidly probable and, if preponderating weight of expert opinion is to decide the issue, almost certain. Villasur's expedition of 1720 into Nebraska, which had an accompanying chaplain, the Franciscan, Minguez, does not seem to have passed through Kansas, while Bourgmont, commandant at Fort Orleans on the Missouri, who led an expedition, 1724, across the Kansas prairies in search of the Padoucas, had no priest with him, the chaplain at the fort, Father Mercier, having remained behind. The possibility that Father Marquette may have been in Kansas (Moeder, *op. cit.,* 1) must be ruled out as in flat contradiction with the documents.

The first priest to reach Kansas during the American period was Father Charles De La Croix, pastor at Florissant, Missouri, who in the August of 1822 visited the Osage of Neosho (G. J. Garraghan, S. J., *St. Ferdinand de Florissant,* 182; *Id., Catholic Beginnings in Kansas City, Missouri,* 26). In view of the conflicting interpretations of the Coronado and Oñate routes no priest can be *definitely* said to have set foot in Kansas before Father De La Croix. First *resident* priest was Father Joseph Anthony Lutz of the St. Louis diocese who in 1828 began a short-lived mission among the Kaw Indians on the north bank of the Kansas River not far from the site of Lawrence (J. Rothensteiner, *History of the Archdiocese of St. Louis,* I, 452-460).

FIRST MASS.—If Fray de Padilla (1540) and later Fray de Velasco (1601) reached Kansas they may be presumed to have said Mass there (*supra,* first priest). The first verifiable Mass in Kansas was said by Father Charles F. Van Quickenborne, S. J., August 25, 1827, on or near the site of St. Paul in Neosho County. "On the Feast of St. Louis, August 25, I had the happiness of saying the First Mass ever said in this country" (*Annals de la Propagation de la Foi,* III, 513).

FIRST RECORDED BAPTISM.—It is at least likely that baptisms were administered during the Spanish period, but no record of them survives. The following is the first certified baptism. "A neosho chez Mr. Ligueste Chouteau," August 27, 1827, Father Charles F. Van Quickenborne baptized Henri Mongrain, "son of Noel père and of Tonpapai, age two years, sponsor Mr. Ligueste P. Chouteau" (Baptismal register, St. Ferdinand's Church, Florissant, Missouri. There is no evidence that Father De La Croix baptized on his visit to Kansas in 1822).

KENTUCKY

FIRST PRIEST.—Father Marquette was the first priest known to have viewed Kentucky, which he did in the course of his celebrated two-way voyage on the Mississippi in 1673; one may safely risk the inference that he landed on the Kentucky shore. Other priests to view Kentucky were the three missionaries, Du Pénet, a Sulpician, Jacques de la Bretonnière, a Jesuit, and an anonymous Recollect, who accompanied a contingent of troops on their way to Fort Assumption (on the Mississippi near Wolf River) by way of the Ohio, 1739 (Delanglez, *Jesuits in Louisiana,* 318). In 1749 Father Joseph-Pierre de Bonnécamps, S. J., and in 1757 Father Claude-François Louis Virot, S. J., voyaged downstream on the Ohio, the first as far as the Big Miami, the latter probably to the Big Beaver. There is no record of any of these clergymen having landed on the Kentucky shore, though probabilities are high that they did so (W. E. Shiels, "Jesuits in Ohio in Eighteenth Century," *MA,* XVIII, 30, 32). The Céloron expedition camped, August 22, 1749, "opposite" an Indian village at the mouth of the Sinhioto (Scioto) in Ohio, but the record leaves it doubtful whether the camp was on the Kentucky shore or on a bank of the Scioto (*JR,* LXIX, 181).

For two years 1702-1704 Father Jean Mermet, S. J., was resident missionary at the French fort near the site of Cairo, Illinois. It is not unlikely that during this period he paid an occasional

visit to the Kentucky shore. The first priest known for certain to have been in the state was the Carmelite father, Paul de St. Pierre, who was a transient in Louisville in February, 1787 (Shea, II, 272). The first *resident* priest was the Irish Capuchin, Father Charles Whelan, who began in the spring (autumn?) of 1787 to attend the Catholics settled at Pottinger's Creek and other places in Nelson County (Sister M. Ramona Mattingly, *Catholic Church on the Kentucky Frontier,* 38 ff.; Spalding, *Sketches of Early Catholic Missions of Kentucky,* 41).

FIRST MASS.—This was probably said by one of the early priest-travelers on the Mississippi and Ohio, beginning with Marquette, as above. It is likewise probable that Mass was first offered on Kentucky soil by Father Whelan, O. M. Cap., after his arrival in 1787; according to Spalding (41) this was the case. The first *dated* Masses in Kentucky appear to have been the two offerred on the first Sunday of Advent, 1793, by Father S. T. Badin in Lexington and Father Michael B. Barrière at White Sulphur, Scott County (Mattingly, 43).

FIRST BAPTISM.—Baptism likely had been administered by some transient priest in Kentucky before Father Whelan's sojourn there, 1787-1790. It may be assumed as a certainty that he baptized a number of times during this period, though no record of these ministrations survives. His baptisms are therefore the earliest known in the state. Mrs. Jane Mullanphy Chambers, daughter of the well-known Missouri pioneer, John Mullanphy, was baptized in Frankfort by Father Thayer, who came to Kentucky in 1799 (*Historical Records and Studies,* XIV [1920], 80). The earliest *recorded* baptism known was perperformed by Father Charles Nerinckx, "at Calvary, Kentucky," Holy Mary's. "Die 5 Aug. 1807, Baptizatus est Robertus, Fil. legit. N. Wise, Haeretici et Eleonorae Brown, conj. Susceptores Joseph Percall and Sara Percall." The entry is in Nerinckx's own hand (Archives, Loretto Motherhouse, Nerinx, Kentucky).

LOUISIANA

FIRST PRIEST.—The priests of the De Soto expedition were *probably* the first to set foot in Louisiana; it is by no means certain that the expedition in its wanderings entered the state (*Spanish Explorers,* 129). Castañeda, however, considers it "very likely" that it got into eastern Louisiana in 1542 (*Our Catholic Heritage,* I, 123). When the survivors under Moscoso passed through Louisiana by way of the Mississippi on their

way to Mexico, November, 1543, there was not a single priest with them; all had perished before this date. The first priest definitely known to have been in Louisiana is the Recollect, Father Zénobe Membré, chaplain of La Salle's Mississippi expedition of 1682 (M. A. Habig, O. F. M., *The Franciscan Père Marquette,* 98 ff.). The first *resident* priest was Father de Montigny, of the Society of Foreign Missions, who was with the Taensa in their village in the present Taensa County, 1699-1700 (Delanglez, *Jesuits in Louisiana,* 15, 22).

FIRST MASS.—There were no Masses in Louisiana by the chaplains of the De Soto expedition. Even if they did get into the state, they had previously lost their altar equipment. Though supporting documentary evidence is lacking, the first Mass was possibly said by Father Membré. Father de Montigny, it must be inferred, said Mass while among the Taensa, 1699-1700. The first *dated* Mass in Louisiana, as mentioned in the records, was celebrated February 5, 1700, by Father Du Ru, S. J. "I said Mass before disembarking [at the site of Fort Mississippi]. This was the last of nine Masses which I vowed to offer to God for the fortunate outcome of our enterprise. One could hardly do less in acknowledgement of how he dealt with us in the Mississippi" (Ruth L. Butler, tr. and ed., *The Journal of Paul Du Ru,* Chicago, 1934, 6). Fort Mississippi was on the left bank of the Mississippi, some fifty miles from its mouth.

FIRST BAPTISM.—Probably some of the five hundred converted Indians left behind by the survivors of the De Soto expedition, who left for Mexico, July 2, 1543, had been baptized in Louisiana (see *supra,* Arkansas). The earliest *known* baptisms in the state were by Father de Montigny in his Taensa mission, 1699-March 18, 1700 (*Journal of Paul Du Ru,* 41). Father Gravier, S. J., during his stay among the Houmas of Louisiana, November 25-December 4, 1700, baptized a three-day old Indian child "giving it the name of Saint Francis Xavier, patron of the mission, to whom God opened a Paradise a few days after, that he might there labor to convert his parents and countrymen" (Shea, *Early Voyages,* 145). The first *recorded* baptism is in the New Orleans baptismal records, the oldest in the state. These open with the baptism on January 1, 1731, of Catherine de Perier, legitimate daughter of M. de Perier, "commandant general of the province of Louisiana," and of Catherine Le Chibelier, the officiating priest being the Capuchin, Father Raphael (Saint Louis Cathedral Archives, New Orleans).

MAINE

FIRST PRIEST.—Father Nicholas Aubry or d'Aubri was at Saint Croix (Dochet or Doucet, Neutral, De Monts) Island, July 1604. With him was another secular priest whose name is unknown (Shea, I, 217; Edmund J. A. Young, "The Diocese of Portland," in *History of Catholic Church in the New England States,* Boston, 1899, 466). WPA Federal Writers Project, *Maine, A Guide 'Down East,'* 1937, 82, mistakenly calls Aubry a Jesuit. The first *resident* priests were the two named above; both died at Saint Croix Island before the spring of 1605. The first resident priest in post-colonial times was Father Francis Ciquard at Oldtown on the Penobscot, before 1797.

FIRST MASS.—"The first known celebration of the Holy Sacrifice in New England occurred in July, 1604," at Saint Croix Island (Young, *loc. cit.*). An island, near the mouth of the Kennebec, "is the second spot on the northeasterly coast of our territory where Mass is certainly known to have been said [1611]." Father Biard, S. J., was the celebrant (*Ibid.,* 468).

FIRST RECORDED BAPTISM.—On September 29, 1648, in St. Michael's Church, Sillery, Canada, Father Gabriel Druillettes, S. J., supplied the solemn ceremonies of the baptism of a child, Michael, approximately seven months old, who had been baptized by the Capuchin, Father Gabriel de Joinville, "among the Abenaki at the Kenebec River." The child's father was Claude Mataouiska, an Abenaki, the mother, Margaret (Candide de Nant, O. M. Cap., *Une Mission capucine en Acadie,* 225-256, n. 4). The first recorded baptisms in the post-colonial period were the fourteen conferred by Father (later Bishop) Cheverus, August 6, 1797, on Indian children at "Pleasant Point, Passamaquoddy" (Boston Cathedral Register).

MARYLAND

FIRST PRIESTS.—These were the Jesuits, Father Andrew White and John Altham, who with the lay-brother Thomas Gervaise arrived at the mouth of the Potomac on or about March 12, 1634, and some days later landed at St. Clement's Isle (now Heron's Island) in the Potomac (Hughes, *History of the Society of Jesus,* Text, I, 323, 324).

FIRST MASS.—March 5, 1634, on St. Clement's Isle. "On the day of the Annunciation of the Most Holy Virgin Mary we celebrated Holy Mass for the first time on this island. This had

never been done before in this part of the world (Hughes, *Ibid.*, Documents, Father White's *Relation*, I, 103).

FIRST BAPTISM.—The sacrament was presumably conferred at intervals from the first days of the mission. The earliest dated baptism was on July 5, 1640, on which day "at the place called Pascattoway," on the Potomac not far south of the site of Washington, Father White baptized the "chief of all the chiefs the Tayac or Emperor, Chitomachon or Kittamaqund by name." "On the 5th of July, 1640," runs the contemporary report, "having been sufficiently instructed in the mysteries of faith, he received the Sacramental waters with solemnity in a little chapel, which for that ceremony and for divine worship had been erected in Indian fashion out of the bark of trees. At the same time his wife with her infant and one of the chief of his councillors with a little son were regenerated at the font of baptism" (Hughes, *Ibid.*, Text, I, 344).

MASSACHUSETTS

FIRST PRIEST.—Two Recollects paid a flying visit to Boston in 1643. They were followed in 1646 by two other priests, Capuchin friars it has been thought, and in 1650 by Father Gabriel Druillettes, S. J. (Arthur Riley, *Catholicism in New England*, 178, 184-186). The first *resident* priest was the Abbé Claude Florent Bouchard de la Poterie, in Boston, 1788.

FIRST MASS.—That Father Druillettes offered the first Mass in Boston (and Massachusetts) in 1650 is traditional, but no evidence to support the tradition is at hand, unless the father's own words are to be taken as an indirect reference to the Mass. "He [Major Edward Gibbons, Druillettes' host in Boston] also gave me a key to an apartment in his house where I could with complete liberty offer my prayer and perform my religious exercises" (*JR*, XXXVI, 89). Major Gibbons' house is said to have been "on Washington Street near Adams Square, about on the site of the present Blue Store" (*Catholic Church in New England*, I, 13). The first *recorded* Mass belongs to 1788. After saying Mass privately for a period, the Abbé de la Poterie said the first *public* Mass in Boston on Sunday, November 2, 1788 (Riley, 207).

FIRST BAPTISM.—Baptisms must have been administered during the colonial period in Massachusetts, but no record of them is extant. The first *recorded* baptism: "On April 2, 1789, was baptized Mary Campbell, daughter of Samuel and Anne Gard-

ner, born in lawful wewlock. Sponsors were Louis Baury and Margaret Price. La Poterie" (Boston Cathedral Register, original entry in Latin).

MICHIGAN

FIRST PRIEST.—The Jesuit fathers, Isaac Jogues, now a canonized saint of the Church, and Charles Raymbaut, were, as far as can be ascertained, the first priests to view the land which is now Michigan. That they actually set foot on Michigan soil cannot be definitely ascertained, as it is not known on which side, American or Canadian, of the rapids at Sault Ste Marie was held the Indian pow-wow at which they were present in 1641 (*JR,* XXIII, 225-226). It remains a possibility that Recollect and Jesuit missionaries among the Hurons and other tribes got as far in their excursions as Sault Ste Marie prior to 1641, but no evidence to support a serious conjecture is at hand. The first priest to step on Michigan soil, as far as records attest, was Father René Ménard, S. J., who on October 15, 1660, landed at Keewenaw (Sa[illegible] Theresa's) Bay on the south side of Lake Superior not far from the town of L'Anse, Michigan. The first *resident* priest was Ménard, who wintered at Keewenaw Bay, 1660-1661. Next resident priest was Father Marquette, S. J., who in 1668 opened at the Sault, on the south or American side of the rapids, a mission around which grew up the earliest white settlement in the state.

FIRST MASS.—It is not unlikely that Jogues and Raymbaut said Mass on the Michigan side of the rapids, 1641. But the first *recorded* Mass, at Keewenaw Bay, October 15 (St. Theresa's Day), 1660, was said by Father Ménard. "I arrived at a large bay on the south shore of Lake Superior and had the consolation of saying Mass there to pay me with usury for all my past woes" (*JR,* XLVIII, 264).

FIRST BAPTISM.—Ménard administered six baptisms in his Lake Superior mission, Keewenaw Bay, 1660-1661. The story of the "chosen souls" who were recipients of the sacrament is told by the missionary in detail. These are the earliest known baptisms in Michigan (*JR,* XLVI, 127 ff.). First of the six to be baptized was a child who died when "not two years old" (*loc. cit,* 127-129). At Sault Ste Marie, Father Marquette baptized a number of dying Indian children, 1668-1669. The earliest known baptism *of record* was at St. Ignace (Michilimackinac) on April 28, 1695, on which day was baptized Antoine, son of the "late

Maurice Mainard," probably by Father Nouvel, S. J. (Transcript of Mackinac Register, *Wisconsin Historical Collections,* XIX [1910], 127 ff.). The extant Detroit church records begin in 1704, the first baptism recorded being that of Marie Thérèse, legitimate daughter of Antoine de la Motte Cadillac, commandant for the king at Fort Pontchartrain, and of Marie Thérèse Guion. The baptism was performed February 2, 1704, by "Friar Constantine Delhalle, Recollect," chaplain at the fort (Registre de Sainte Anne, Detroit, tr. by Rev. George A. Paré, Burton Historical Collection, Detroit Public Library).

MINNESOTA

FIRST PRIEST.—This was Father Claude Allouez, S. J., who in 1667 circled Lake Superior in a canoe, thus skirting and viewing the Minnesota shore. It is very probable that during his residence at Chequamegon Bay, 1665-1669, he penetrated more than once into Minnesota territory in the course of his missionary excursions. Father Louis Hennepin, O. F. M., on his historic trip of 1680 up the Mississippi, passed into Minnesota and remained there for some months in captivity. Father Philippe Pierson, S. J., accompanied Du Luth as chaplain on an expedition to the Sioux country in 1683. The expedition took the Fox-Wisconsin route to the Mississippi, which was ascended into Minnesota territory. The first *resident* priests in Minnesota were the Jesuit missionaries of the Sioux mission of Saint Michael the Archangel, Fathers Michel Guignas and Nicholas de Gonnor (Nancy Ring, "The First Sioux Mission," *MA,* XIV, 346-347; Shea, *Early Voyages,* 172 ff.).

FIRST MASS.—Father Hennepin, having no wine with him during his stay in Minnesota, was unable to say Mass. The earliest Mass in the state was probably said by Father Pierson on occasion of his visit of 1683 to the Sioux country. Subsequently there were Masses at the Sioux mission of Saint Michael the Archangel on the site of the present Frontenac, 1727-1737. The earliest *recorded* Mass in Minnesota was said at the above-mentioned mission of Saint Michael, November 4, 1727. "Mass was said for him [the Marquis de Beauharnois] in the morning" (Father Guignas to the Marquis de Beauharnois, May 29, 1728, in Shea, *Early Voyages,* 174).

FIRST BAPTISM.—For probable baptisms in Minnesota by Groseilliers, consult the item under Wisconsin *infra.* Allouez, it may be conjectured, baptized on his likely missionary trips from

Chequamegon Bay into Minnesota, 1665-1669. The first *known* administration of the sacrament must be credited to Father Louis Hennepin, Recollect, who, while captive in the Sioux village on Lake Mille Lacs, baptized an Indian child in the summer of 1680, to whom he gave the name of Antoinette. She was in the words of the missionary "the first Christian child among these tribes" (Marion E. Cross, tr., *Father Louis Hennepin's Description of Louisiana,* St. Paul, 1938, 112, 147). This would seem to be the only baptism performed by Father Hennepin in Minnesota.

MISSISSIPPI

FIRST PRIEST.—De Soto entered the territory which is now Mississippi in 1540, and left it the following year, crossing to the right bank of the Mississippi River some thirty miles below the site of Memphis. The chaplains of his expedition were the first priests in the state. Father Membré, O. F. M., chaplain of La Salle's Mississippi expedition of 1682, visited, March 26-29 of that year, the Natchez and Koroa Indians on or near the left bank of the Mississippi. He is the first known-by-name priest of whose presence in the state of Mississippi we can be certain. We have no means of knowing which among the chaplains of De Soto accompanied the expedition while it was in Mississippi. (The narrative of the La Salle expedition of 1682 is in Shea, *Discovery and Exploration of the Mississippi Valley,* 172-173.) After Father Membré the next priests to enter Mississippi were Fathers de Montigny, St. Cosme, and Davion, of the Society of Foreign Missions, who arrived at the Tunica village, January 11, 1699 (Shea, *Early Voyages,* 80). The first *resident* priest in Mississippi was Father Davion, missionary to the Tunica Indians in their village in Tunica County, 1699-1710 (*Ibid.,* 75-86).

FIRST MASS.—This was presumably said by one of De Soto's chaplains prior to the battle of Mavilla, October 18, 1540, in which all the altar equipment was lost. On Easter Sunday, March 29, 1682, Father Membré said Mass in the Koroa village on the left bank of the Mississippi near Natchez, the earliest *recorded* celebration of the rite in the state of Mississippi, as also in the entire lower Mississippi Valley (Shea, *Discovery and Exploration,* 173). Christmas Day, 1698, Fathers de Montigny, St. Cosme, and Davion said their Masses (one was at midnight) at a place either in Arkansas or Mississippi, the narrative of their expedition not indicating in which. That the place was in

Mississippi may probably be inferred from the circumstance that, a boy of the party having been lost, it was feared he might have fallen into the hands of the Chickasaw, whose villages were east of the Mississippi (Shea, *Early Voyages,* 70). Mass was certainly said among the Tunica from the time of Father Davion's first arrival among them on January 11, 1699 (*Ibid.,* 80), and at Old Biloxi (Ocean Springs) by the secular priest, Father Bordenave, chaplain of the fort at that place, May 4, 1699, to April 11, 1700 (*Ibid.,* 80; Delanglez, *Jesuits of Louisiana,* 7, n. 49). Mass was said among the Natchez, March 14, 1700, by Father Paul Du Ru, S. J. (Du Ru *Journal,* 37).

FIRST BAPTISM.—On a day during the period January 11-19, 1699, Father de Montigny baptized, among the Tunica Indians, a chief of the tribe, whom he named Paul and who died the day following his baptism. This is the earliest administration of the sacrament known in Mississippi (Shea, *Early Voyages,* 78, 81). Up to March 1700, De Montigny had baptized more than 180 children either among the Natchez alone, or among the Natchez and Taensa. These baptisms or most of them very probably antedated the baptism by Father Du Ru which follows (Delanglez, 23). The earliest formally *recorded* baptism belongs to 1700. "February 1, 1700. At eight o'clock this morning, I [Father Paul Du Ru, S. J.] baptized [at Old Biloxi, Ocean Springs] with all the ceremonies of the Church a young Indian six or seven years old. He is from the Onguilousa village. M. d'Iberville was the god-father and gave him the name of Peter. It is the first baptism I have had the honor to perform" (Delanglez, 14).

MISSOURI

FIRST PRIEST.—Louis Houck (*History of Missouri,* I, 101 ff.), brings De Soto into Missouri at its southeastern corner, 1541. If this interpretation of the sources (in which Houck appears to have no followers) be correct, then Missouri's first priests were the friars and other clerics who accompanied the *conquistador* and the first recorded religious service in the history of the state was the dramatic erection of the cross told of by the chronicler of the famous expedition (Houck, 105). Houck also brings Coronado into Missouri, but on doubtful grounds. Father Jacques Marquette is the first priest *known of a certainty* to have sighted Missouri, which he did from his canoe, as he journeyed on the Mississippi in both directions, 1673. That he landed

on the Missouri shore once or oftener may be taken for granted, in view of the circumstance that canoemen making a protracted trip had necessarily to camp at intervals on the riverside. Missouri lies some three hundred miles along the Mississippi and the Jolliet-Marquette party while skirting this boundary of the state could scarcely have camped only on the east (Illinois-Kentucky) bank of the river to the exclusion of the other. There is a passage in Marquette's journal (*JR,* LIX, 145-146), from which it has been concluded that the expedition landed on or near the site where, early in the nineteenth century, stood the now forgotten town of Birmingham in the southeastern corner of Perry County (*St. Louis Catholic Historical Review,* III [1921], 303). The first priests whose actual presence in Missouri can be established by documentary proof are Fathers De Montigny, Davion, and St. Cosme of the Society of Foreign Missions, Quebec. They stood, December 8, 1698, either on the site of St. Louis or on an island in the Mississippi opposite that site. A few days later they landed at a place identified as the present Grand Tower in Perry County and there erected a cross. "We ascended this island or rock with some difficulty by a hill and we planted a fine cross on it chanting the hymn Vexilla Regis, while our people fired three discharges of their guns. God grant that the cross, that has never yet been known in this place, may triumph here and that our Lord may abundantly spread the merits of His Holy Passion, so that all these savages may know and serve him" (Kellogg, ed., *Early Narratives of the Northwest,* 357). The first *resident* priest in Missouri was Father Gabriel Marest, S. J., whose mission for the Kaskaskia Indians at the Des Peres Village (1700-1703) was within the present municipal limits of St. Louis. At first he served the mission single-handed, but later was joined by Father François Pinet, S. J. (G. J. Garraghan, S. J., "New Light on Old Cahokia," in *Illinois Catholic Historical Review,* XI, 118 ff.). The first priest *to reside* in the *interior* of Missouri was Father Jean Baptiste Mercier, of the Society of Foreign Missions, resident chaplain, 1723-1727, at Fort Orleans (on the Missouri in Carroll County), where he sang a Te Deum after Bourgmont's return from his adventurous march across the Kansas prairies (Garraghan, *Chapters in Frontier History,* 66). The first priest known to have reached Missouri's western border was Father Charles De La Croix, pastor of St. Ferdinand's Church, Florissant, Missouri. This was in the summer of 1822 (Garraghan, *Catholic Begin-*

nings in Kansas City, Missouri, 26). The first priest known to have arrived on the site of Kansas City was Father Joseph Lutz of St. Louis, 1828. "The Vásquez house must claim for itself a place of distinction in the story of pioneer Catholicity on the Missouri border; for here, on occasion of Father Joseph Lutz's first visit of August 12-17, 1828, and during his residence under its hospitable roof during the following October and November occurred the earliest recorded exercise of the Catholic ministry on the site of Kansas City" (*Ibid.,* 29). The first *resident* priest in western Missouri was Father Benedict Roux, pastor at "the mouth of the Kansas" (Kansas City), 1833-1835 (*Ibid.,* 35 ff.).

FIRST MASS.—On the site of St. Louis or perhaps on an island in the Mississippi opposite that site, as Bishop Schlarman suggests (*From Quebec to New Orleans,* Belleville, 1930, 140, n. 1), Fathers de Montigny, Davion, and St. Cosme of the Societ of Foreign Missions offered the Holy Sacrifice, December 8, 1698, "the Day of the Three Masses" (St. Cosme's narrative in Kellogg, ed., *Early Narratives of the Northwest,* 355). This is the first recorded celebration of the holy rite in the history of Missouri. The next Masses were those said by the Jesuits of the Des Peres River Mission, 1700-1703.

FIRST BAPTISM.—If the baptism of the child Peter, son of Anthony Baillarjeon and Domitilla Cheoupingoua, April 17, 1701, took place at the Des Peres village, it is the earliest certified administration of the sacrament in Missouri (Transcript of Kaskaskia register in Illinois Historical Society, *Publications* [Springfield, 1904], 394). The earliest Missouri baptism of certain record is that of Françoise (Frances), daughter of François le Beau and Marguerite Partius, born December 22, 1759. The date of the baptism, which was performed in Sainte Genevieve by a lay person, is approximately 1760. Father François Philibert Watrin, S. J., who signs the entry, records that he merely supplied the ceremonies of solemn baptism, as is ordinarily done in such cases (Yealy, *Sainte Genevieve: the Story of Missouri's Oldest Settlement,* 31). The first baptism recorded for St. Louis, which was that of Marie, daughter of Jean Baptiste Deschamps and Marie Pion, took place "in a tent," Father S. L. Meurin, S. J., being the officiating priest (Register, Old Cathedral, St. Louis; transcript, Missouri Historical Society, St. Louis. See also Schlarman, *From Quebec to New Orleans,* 439). The earliest recorded baptisms in central and western Missouri were: Cote-

sans-Dessein, Callaway County, Alexis Faille, May 6, 1821, Father C. De La Croix; Ligueste P. Chouteau (Osage) trading-post near the present Papinville, Bates County, Missouri, Antoine Chouteau, May 5, 1822, Father C. De La Croix; Chouteau's Settlement, site of Kansas City, Missouri, Martha Roy, February 23, 1834, Father Benedict Roux (Garraghan, *St. Ferdinand de Florissant,* 158, *n.* 3; *id., Catholic Beginnings in Kansas City, Missouri,* 24, 25; Roux baptismal record (copy), Kansas City, Mo., Diocesan Archives).

MONTANA

FIRST PRIEST.—As to the alleged presence in Montana, 1742-1743, of Father Gabriel Coquart, S. J., see North Dakota, *infra.* The first priest known with certainty to have arrived in Montana was Father Peter J. De Smet, S. J., who, on his return trip from the Rocky Mountains, entered, July 24, 1840, the territory of the present state near Red Rock Lake, ultimate source of the Missouri, and passed down the Beaver Head River to Three Forks. "The banks of the Beaver Head-Jefferson River is the spot where Christianity was first preached and the Holy Sacrifice of the Mass was first celebrated in Montana." (Palladino, S. J., *Indian and White in the Northwest,* Lancaster, Pennsylvania, 34; CR, *De Smet,* I, 231).

FIRST MASS.—Father De Smet is the first priest known with certainty to have offered the Holy Sacrifice in Montana. He first entered the future state on Friday, July 24, 1840. On the basis of his statement that he said Mass every Sunday and feast-day while in the mountains (*Ibid.,* I, 230), he presumably said Mass on Sunday, July 26, and on the following Sundays during his stay in Montana as also on July 31 (feast of St. Ignatius Loyola) and August 15. He bade farewell to the Flathead and Pend d'Oreille Indians in their camp at Three Forks on August 7, 1840, returning thence to St. Louis. De Smet's statement that he also celebrated Mass on week-days, when the Indians did not break camp in the morning (*Ibid.,* I, 30), suggests the possibility that Mass was said by him as early as July 24 or 25. But the likeliest date for the first Mass in Montana is July 26, 1840, Father De Smet celebrant.

FIRST BAPTISM.—The Catholic Iroquois settled among the Flatheads of the Bitter Root before the arrival of Jesuit missionaries (1841) are said to have sometimes administered baptism to Flathead infants. Father De Smet during his stay with

the Flatheads and Pend d'Oreilles in Idaho and Montana, July-August, 1840, performed six hundred baptisms among the two tribes. Some of the baptisms must certainly have taken place in Montana. They are the earliest administrations of the sacrament known for this state (*Ibid.,* 226). Father De Smet in the course of a journey from St. Mary's Flathead Mission to Fort Colville in October-December, 1841, baptized 190 Indians (354), chiefly, it would seem among the Kalispel or Pend d'Oreilles. This tribe seems to have been scattered at this period in various camps towards the extreme eastern end of what is now Washington (see *infra,* Washington). Some of the baptisms, however (*e. g.,* the sixty at Horse Prairie), were performed in Montana (358) (*Ibid.,* I, 342-358). A list of De Smet's Kalispel baptisms of 1841 is at St. Ignatius Mission, Montana. De Smet found among the Kalispels, children who had been baptized by Father Demers, the future Bishop of Vancouver's Island (*Ibid.,* I, 35). These baptisms probably took place west of the Washington-Idaho line. At St. Mary's Flathead Mission on the Bitter Root 202 Indians were baptized by the Jesuit missionaries of that place on the feast of St. Francis Xavier, December 3, 1841 (*Ibid.,* I, 202). As far as the compiler is aware, no record of these baptisms has survived. The *first actually recorded* Montana baptisms are the twenty-two administered by Father Nicholas Point, S. J., to Blackfeet children on St. Michael's day, September 29, 1846, at Fort Lewis on the Missouri. (But see *supra,* for De Smet's Montana baptisms of 1841. Point baptismal register, Jesuit General Archives, Rome; Garraghan, *Chapters in Frontier History,* 146.) Prior to this date, 1846, sixty baptisms had been performed among the Blackfeet by a missionary from Pembina on the Red River. Whether any record of these baptisms is extant does not appear (*Ibid.,* II, 594).

NEBRASKA

FIRST PRIEST.—According to Msgr. Michael Shine's interpretation of the relevant sources, which brings Coronado (1541) well into territory that is now Nebraska, this state's first priest was Fray Juan de Padilla, O. F. M. ("The Lost Province of Quivira" in *CHR,* II [1916], 3-18). The interpretation in question lacks scholarly support (see *supra,* Kansas). Fray Juan Minguez, O. F. M., lost his life in the massacre of Captain Villasur's so-called "Spanish Caravan" by Pawnee Indians, August

20, 1720. According to Arthur B. Thomas, the scene of the massacre was on the south side of the North Platte River (then called the San Lorenzo), near the town of North Platte, Nebraska (Thomas, *After Coronado,* 37-39, 278, n. 152). Particulars about Fray Minguez, the first priest whose presence in Nebraska can be established with certainty, are given in R. E. Twitchell (*The Spanish Archives of New Mexico,* 1914, II, 170, 184). The massacre has also been placed a few miles west of Columbus on the Looking Glass Creek (Eugene Hagedorn, O. F. M., *The Franciscans in Nebraska,* Humphrey [?], 1931). Following Fray Minguez a hundred and twenty years later, Father Peter De Smet, S. J., crossed Nebraska by the Oregon Trail, 1840 and 1841. First *resident* priest was Father Jeremiah F. Trecy, who organized a parish at St. John's now Jackson, Dakota County, Nebraska, 1855 (*MA,* XIV, 269).

FIRST MASS.—For the speculation that Father de Padilla reached what is now Nebraska, see *supra.* According to Msgr. Shine, Father de Padilla, while allegedly in Nebraska, 1541, said Mass on the seven Sundays and the major feasts occurring during his stay. After the massacre of the "Spanish Caravan," 1720, Father Minguez's Mass vestments appear to have fallen into the hands of Indians (Twitchell, *op. cit.*). That he said Mass while on Nebraska soil is highly probable, if not certain. While stationed at Council Bluffs, Iowa Territory, 1838-1840, Father De Smet appears to have said Mass once or oftener on the Nebraska side of the Missouri River. Further, he said Mass on his journeys through Nebraska over the Oregon Trail, 1840 and 1841. First *dated* Mass in Nebraska was on the Great Council Plain, Scott's Bluff County, September 14, 1851, feast of the Exaltation of the Cross, Father De Smet being celebrant (CR, *De Smet,* II, 677).

FIRST RECORDED BAPTISMS.—These were the eight administered by Father Christian Hoecken, S. J., at Bellevue on the Nebraska side of the Missouri, June 4, 1846, one of the recipients of the sacrament on the occasion being Emilie, daughter of Logan Fontenelle and Depeche, an Omaha squaw (Sugar Creek Register, Archives of St. Mary's College, St. Marys, Kansas).

NEVADA

FIRST PRIEST.—"The first European to enter within the present limits of Nevada of whom we have knowledge and without doubt in my mind absolutely the first to enter was Father

Francisco Garcés of the Order of St. Francis, who set out from Sonora in 1775 with a party under Colonel Anza for California and who stopped [December, 1775] at the junction of the Colorado and Gila to explore for a mission site" (Bancroft, *History of Nevada, Colorado, and Wyoming, 1540-1888,* 27). Fray Garcés' diary of his Nevada journal (edited by E. E. Coues under the title, *On the Trail of a Spanish Pioneer,* 2 vols., New York, 1900), makes no mention of any church ministrations by him within the limits of the future state. Effie Mack (*Nevada; a History of the State from the Earliest Times through the Civil War,* Glendale, California, 1936, 60) is not as positive as Bancroft on the point. Fray Garcés "was probably either on or near the present boundary of *Southern Nevada.*" First *resident* priest was Father Joseph Gallagher of the San Francisco diocese, appointed by Bishop Allemany in 1858 pastor of Genoa, Carson City, and Virginia City. He appears to have arrived in his newly created parish, the first in Nevada, in the summer of that year (Bishop Thomas K. Gorman, *Seventy-five Years of Catholic Life in Nevada,* Reno, 1935, 59-60).

FIRST MASS.—"It seems probable . . . that he [Father Joseph Gallagher] celebrated the first Mass [1858] in the territory [of Nevada] either at Carson or Genoa or perhaps at Virginia" (Gorman, 60).

FIRST RECORDED BAPTISM.—This was conferred by Father Joseph Gallagher, August 26, 1860, on Je [*sic*] Walsh, born January 16, 1860, to William and Mary Walsh. The ceremony took place in one of the Nevada localities served by Father Gallagher (Gorman, 61). No doubt there were numerous baptisms in Nevada before 1860, but no record of them, as far as known, survives.

NEW HAMPSHIRE

FIRST PRIEST.—The only priests known to have visited colonial New Hampshire were the two who accompanied the Sieur de Vilier's party of Indians that made an attack on the Oyster River settlement, the modern Durham (about five miles from Dover), July, 1694. The Durham tradition gives the name of one of them as Thury (Father Louis P. Thury, a secular priest of Pentagouet). The other was probably one of the two Jesuit fathers Bigot or Father Sebastian Rale (Riley, *Catholicism in New England,* 209; John C. Finen "Diocese of Manchester" in *Church in N. E.,* I, 562-566). Portsmouth was visited by

Father Francis Matignon in 1792 and by Father John Cheverus in 1797. First *resident* priest was Father Virgil Barber of Claremont, 1823-1827.

FIRST MASS.—It has been conjectured, but on no solid ground, that Mass was first said in New Hampshire on the Isle of Shoals, July 15, 1605, by a priest of Champlain's exploring trip of that year. It was officially reported that there were in the Vilier's attacking party "two Fryars among the Indians, who, after victory, said Mass," July 18, 1694, at the Oyster River settlement (see *supra*, first priest). "It is greatly to be regretted that no record or local tradition remains to mark the spot where the two first Masses in New Hampshire were celebrated" (Finen, 565). Father (later Bishop) Cheverus said Mass at Portsmouth and Bedford in the summer of 1797 (*Ibid.*, 584). On a Sunday in the summer of 1818 Father French, O. P., said in the house of the Rev. Mr. Barber, Protestant father of Virgil Barber, the first Mass of record in western New Hampshire (*Ibid.*, 588).

FIRST BAPTISM.—No record of any baptism during the colonial period is extant. First *recorded* baptism is: "1793. October 13. On October 13 was baptized in the city of Portsmouth Andrew, about two years old, son of John and Elizabeth Cunningham. Godfather, James Roche. By me [Father] Matignon" (Boston Cathedral Register, original entry in Latin).

NEW JERSEY

FIRST PRIEST.—"A Jesuit come [June, 1683] from Mary-Land [to Woodbridge (?), N. J.] and named Master Juillet [Father Nicholas Gulick, ?]" (Shea, I, 90, note 3, quoting Dollier de Casson, "historian of Montreal." Shea would seem to be in error in giving this reference. Dollier de Casson's history of Montreal does not go beyond 1672). Six years later, 1689, Father Thomas Harvey, S. J., (*alias* John Smith or Smyth) "travelled on foot [from New York City] to Maryland" (Henry Foley, S. J., *Records of the English Province of the Society of Jesus*, III, 395; Hughes, Text, II, 151). Obviously Father Harvey's journey took him through New Jersey, where, so Martin I. Griffin conjectured, he said Mass in the house (Burlington) of the Catholic governor of New Jersey, John Tatham (*Researches*, V, 91). Father Theodore Schneider, S. J., visited New Jersey from Goshenhoppen as early as 1742, as evidenced by his baptismal register. Father Gregory Pardow is listed in the *Catholic Almanac*, 1834, as the only priest *resident* that year in New

Jersey. He organized St. John's parish, Newark, where he was apparently in residence as early as 1828 or 1829 (J. M. Flynn, *The Catholic Church in New Jersey,* Morristown, 68, 69). A Father Geoghan was the first resident pastor of St. John's Church, Trenton, *c.* 1830 (*Ibid.,* 61).

FIRST MASS.—The above-mentioned Jesuits may be presumed to have said Mass during their visits to New Jersey. This would place the first Mass at least as early as 1683 or 1689.

FIRST BAPTISM.—In 1683 at Hotbridge [Woodbridge, N. J.?] 3 leagues from Menate [Manhattan] was baptized [Robert du Poitiers, born in Staten Island], by a Jesuit come from Mary-Land" (Shea, I, 90, note 3). The next baptisms for New Jersey, all performed by Father Theodore Schneider, are recorded in the register of the Blessed Sacrament Church, Goshenhoppen, Berks County, Pennsylvania. "MaKarmick (McCormick,) Elias, of Patrick and —— MaKarmick,baptized August 29th [1742] in Christian Haug's house [Dinekum (N. J.?)]; sponsors Lawrence Mair and Ann Blayny" (Goshenhoppen, Pennsylvania, register, *Records,* II, 318). David, a child of Lawrence Mair (Meyer ?) was baptized, May 30, 1743 (*Records,* II, 320) in "Maurice Lorentz's house," which was in New Jersey (*Ibid.,* II, 321). This would seem to be the first *recorded* baptism that we may certainly place in New Jersey. Patrick MacKarmick was sponsor in the baptism in Maurice Lorentz's house, March 18, 1744 (*Ibid.,* II, 321. For baptisms in New Jersey in the 1760's see Shea, I, 448).

NEW MEXICO

FIRST PRIEST.—The Franciscan fathers, Juan de Padilla and Marcos de Niza (see Arizona), were the first priests whose presence in New Mexico can be established by documentary evidence. They arrived there with Coronado in 1540. As to the question whether Father de Niza actually reached New Mexico in 1539, see *supra,* Arizona. A recent penetrating study of the question denies that he did so. That he accompanied Coronado to New Mexico in 1540 seems a plain inference from a statement in Castañeda's narrative (*Spanish Explorers,* 299, 302). First *resident* priest was the Franciscan father, Francisco López, among the Tiguas Indians at Puaray, the present Sandía, 1581 (Castañeda, *Our Catholic Heritage in Texas,* I, 169).

FIRST MASS.—No definite date can be assigned, though the

presumption is that Fathers Juan de Padilla and Marcos de Niza offered the Holy Sacrifice after their arrival in New Mexico, 1540. Father de Padilla wintered with Coronado's army at Tiguex (present Bernallilo), 1540-1541, during which period he no doubt said Mass for the soldiers. Certainly the sacred rite was performed in New Mexico as early as 1540.

FIRST BAPTISM.—Baptisms were doubtless performed in New Mexico from the first arrival of the friars. According to a contemporary statement 20,000 baptisms were administered in New Mexico during the approximate period, 1600-1612 (C. W. Hackett, *Historical Documents Relating to New Mexico, Nueva Viscaya and Approaches Thereto, to 1773,* I, 465, 483). First *recorded* baptism is that of Alonso de San Diego, baptized by Father Juan Alpuentes in the parish of Zia, 1691 (Register, Archdiocesan Archives, Santa Fe, New Mexico).

NEW YORK

FIRST PRIEST.—According to J. G. Shea (I, 224) Father Joseph de la Roche Daillon, Recollect, visited as early as 1626 the Neuter Indians, who then occupied both sides of the Niagara River. Shea apparently bases his statement on a letter of Father de la Roche Daillon in Sagard's *Histoire du Canada* (Paris, 1866, III, 798 ff.). But nothing in the letter indicates that the father named crossed to the American side of the Niagara. This is also the view taken by Rev. Thomas O'Connor in his *History of the Diocese of Buffalo,* 14. The *first priest* whose presence on New York soil can be definitely ascertained was, it would seem, St. Isaac Jogues, who reached the Mohawk Valley in 1642. The *first priest in New York City* was also St. Isaac Jogues, 1643 (F. X. Talbot, S. J., in *Historical Records and Studies,* XIX [1929], 30). The first priest to minister regularly in New York City was Father Ferdinand Farmer (Steinmeyer), S. J., founder of the city's first Catholic congregation, St. Peter's, 1781 (?)-1785 (John M. Farley, *History of the Church in New York,* 3-4). First *resident* priests in New York state were Fathers Pierre Joseph Chaumonot, S. J., and Claude Dablon, S. J., Onondaga Mission, 1655-1658 (T. F. O'Connor, "The Onondaga Mission" in *MA,* XVII, 15 ff.). First *resident* priest in New York City was Father Charles Whelan, O. M. Cap., 1784-1786 (Ryan, *Old St. Peter's,* 38).

FIRST RECORDED MASS.—This was among the Onondaga at a place now identified as Indian Hill "some two miles southeast of

the village of Manlius in the town of Pompey," November 14, 1655. The celebrant was either Father Pierre Joseph Chaumonot, S. J., or Father Claude Dablon, S. J. (T. J. Campbell, S. J., "The First Mass in New York State," in *Historical Records and Studies,* XI [1917], 31-46; T. F. O'Connor, *loc. cit.,* 15-16; *JR,* XLII, 125).

FIRST BAPTISM.—Father Simon Le Moyne, S. J., baptized some Indian children at Indian Hill, Onondaga Mission, August 6, 1654 (*JR,* XLI, 101). First *recorded* baptism is that of Andrew James McLaughlin, born November 20, 1776, son of Patrick and Mary McLaughlin, baptized October 4, 1781, by Father Farmer "while travelling in New York" (*Records,* II, 274). From October 5 to 7, 1781, Father Farmer "while near Fishkill, New York" baptized conditionally fourteen "infants and children" (*Ibid.*).

NORTH CAROLINA

FIRST PRIEST.—According to Harrisse, the "San Miguel River," where the Dominicans of Ayllon's expedition of 1526 founded a mission, was in North Carolina. The identification is uncertain. See *infra,* Virginia. De Soto's expedition with its chaplain was in western North Carolina, 1540, going thence into Tennessee. These were the first priests certainly known to have entered the state. Father Patrick Clery was in residence, apparently in a private capacity, at Newbern, *c.* 1784-1790 (Shea, II, 318). "No priest had ever been fixed here [Wilmington, North Carolina] or in the neighborhood. A Rev. Mr. Burke has spent a fortnight here 25 years ago [1796] and a Jesuit going to some Spanish settlement spent two or three days in the town about the year 1815" (Bishop England's *Diurnal* cited in P. Guilday, *The Life and Times of John England, First Bishop of Charleston,* I, 132). Father Le Mercier visited Raleigh, 1805 (*Ibid.,* 134). Father Michael de Lacy of Norfolk visited Washington, North Carolina, in 1807 to give the last sacraments to a Mr. Hanrahan and while there said Mass in the house of a Mr. Leroy (*Ibid.,* 133, 134). The first *resident* priest was Father O'Donoghue, Fayetteville, North Carolina, 1823 (*Records,* XIX, 99, 101). Father Clery (*supra*) does not seem to have exercised the ministry during his stay in Newbern, *c.* 1784-1790. "Father Nicholas Kearney, the pastor at Norfolk and Portsmouth, Virginia, visited the Catholics of North Carolina several times between 1818 and 1820, his last visit being in November, 1820" (Guilday, I, 133, 320).

FIRST MASS.—The first Mass in the state was presumably said by one of De Soto's chaplains. Father Patrick Clery said Mass *c.* 1784 at Newbern in the house of a Mrs. Gaston (Shea, II, 318). Next recorded Mass was apparently at Washington, 1807, Father Michael de Lacy of Norfolk, celebrant (Guilday, I, 133).

FIRST BAPTISM.—Baptisms were presumably performed in the state from a very early date. Father Kearney (*supra*) in all probability baptized there during the period, 1818-1820, as Bishop England did on his visitation of North Carolina, May-July, 1821. "My object is, in the first place, to afford to my flock an opportunity of receiving the Holy Sacraments of Penance, Eucharist, Confirmation and Baptism" (*Records,* XVIII, 368). Whether North Carolina baptisms by Father Kearney for the above indicated years are anywhere on record, the compiler cannot ascertain. The records at St. Mary's Rectory, Charleston, North Carolina, which contain Charleston baptisms by Bishop England dated as early as 1821, show no North Carolina baptisms by that prelate, at least to the knowledge of the compiler. First *recorded* baptism was, it would seem, at Salisbury, May 22, 1831, on which day Father John Maginnis baptized Mary Neofrito, born February 23, 1820, and Eliza Colan, children of Robert McNamara and Eliza Steel. At the same time and place Bishop England baptized Julia Ann, born June 11, 1830, daughter of E. Allemong and Mary McDonald. Also at the same time and place Father Maginnis "received into the Church" Eliza Steel, but whether he baptized her on the occasion the record does not indicate. He probably did, in which case this is the first baptism recorded in the state, the entry being the first in the Fayetteville register (Register of St. Patrick's Church, Fayetteville, North Carolina).

NORTH DAKOTA

FIRST PRIEST.—According to L. Palladino, S. J. (*Indian and White in the Northwest,* 283), Father Gabriel Coquart, S. J., accompanied the historic La Verendrye expedition of 1742-1743, which traversed North and South Dakota, and, according to some authorities, Montana and Wyoming. The statement lacks documentary support. The La Verendrye journals do not include Coquart in the personnel of the expedition after it left Fort Le Reine. Moreover, data found in the missionary's correspondence are incompatible with his presence in any of the Le Verendrye

expeditions into what is now American territory. (See Lawrence J. Burpee, *Journals and Letters of Pierre Gaultier de la Verendrye,* Champlain Society Publications, Toronto, 1927). The first priest, as far as known, to enter the state was Father Severe Dumoulin, who opened in 1818 and maintained until 1823 a mission for Canadian colonists at Pembina on the Red River in the northeast corner of the state (M. M. Hoffman, *Church Founders of the Northwest,* 283-284).

FIRST MASS.—The first known Masses were said by Father Dumoulin at Pembina in 1818.

FIRST BAPTISM.—At the beginning of 1819 Father Dumoulin had conferred fifty-two baptisms at Pembina. By May 25, 1821, the number of his baptisms at that place had risen to 313 (Morice, O. M. I., *Histoire de l'Eglise Catholique dans l'Ouest du Canada,* 1915, I, 147). These are the earliest administrations of the rite in North Dakota. The baptisms mentioned next after those of Father Dumoulin are the twenty-five performed by Father Christian Hoecken at the Little Missouri, June 13, 1840 (C. Hoecken's baptismal register, Archives of St. Mary's College, St. Marys, Kansas). Whether any Pembina baptisms for the period 1823-1840 are on record the compiler cannot ascertain.

OHIO

FIRST PRIEST.—Father Armand de la Richardie, S. J., Huron Mission near the site of Sandusky, 1738 or 1739 (W. Eugene Shiels, S. J., "The Jesuits in Ohio in the Eighteenth Century," *MA,* XVIII, 39). As to the priest-travellers on the Ohio, 1739, 1749, see *supra,* Kentucky, and *infra,* West Virginia. First *resident* priest was Father de la Richardie at the Huron Mission near the site of Sandusky. First resident priest in the *post-colonial* period was the Benedictine, Dom Pierre Joseph Didier at Gallipolis, French settlement on the Scioto, where he was pastor, 1790-1792 (Laurence J. Kenny, S. J., "The Gallipolis Colony, *CHR,* IV, 415-451). Next *resident* priest appears to have been Father Edmund Burke, subsequently Bishop of Sion and Vicar Apostolic of Nova Scotia "at Fort Massac on the northwestern bank of the Maumee River near the present site of Perrysburg," 1795 (Shea, II, 477).

FIRST MASS.—Probably Mass was said in Ohio before the coming of Father de la Richardie, 1738 or 1739; at any rate the earliest celebration of the rite in the state may be fixed at a date not later than 1739, when Father de la Richardie was

presumably offering the Holy Sacrifice at the Huron Mission, Sandusky. There is a likelihood that Mass was said within the limits of Ohio by the above-mentioned priest-travellers on the Ohio River, 1739, 1749 (see Kentucky). Mass was offered regularly at Gallipolis, 1790-1792. There is a record of Mass said at Gallipolis in the fall of 1793 by Fathers S. T. Badin and Barriere (Shea, II, 455).

FIRST BAPTISM.—The earliest known Ohio baptism is to be referred to 1739, in which year Father de la Richardie, S. J., administered the sacrament at the Huron Mission, Sandusky (Shiels, *loc. cit.*). Fathers Badin and Barriere conferred forty baptisms at Gallipolis, 1793. The first *recorded* baptism in central Ohio was administered by Father Edward Fenwick, O. P., first Bishop of Cincinnati to be, at Somerset, Perry County, December 24, 1818, the recipient of the sacrament being Nicholas J. Rian (Ryan) (J. H. Lamott, *History of the Archdiocese of Cincinnati,* 29).

OKLAHOMA

FIRST PRIEST.—According to T. H. Lewis, the De Soto expedition penetrated into the eastern extremity of the Indian Territory, now Oklahoma (*Spanish Explorers,* 217). In the same year, 1541, as generally held by students of the expedition, Coronado passed through the western extremity of Oklahoma on his way north to Kansas (*Ibid.,* map, 284). If these interpretations of the De Soto and Coronado routes are correct, the first priests in Oklahoma arrived in 1541, Fray de Padilla from one direction and the ecclesiastics of De Soto's party from the other. This conclusion, as far as it regards Fray de Padilla, is based on the supposition, questioned or denied by some, that he accompanied Coronado to Quivira in 1541, though he did go thither later and was there martyred (see *supra,* Kansas). But no doubt seems to be raised that the surviving friars and other clerics of De Soto's expedition were with him when he entered Oklahoma. The case for their presence in the future state is therefore better established than the corresponding case for Fray de Padilla. Moreover, see *supra,* Kansas, for a recent interpretation of the Coronado route which places Quivira in the Texas Panhandle, with a probable slight extension into Oklahoma. All things considered, De Soto's priests have the best claim to be called the earliest in Oklahoma. Scholars have generally held that the Oñate expedition of 1661

passed through Oklahoma into Kansas (*Spanish Explorations,* 205). But a recent reinterpretation of the relevant sources concludes that "the farthest point reached [by Oñate], contrary to the general belief, could not have been beyond the northern Canadian in the vicinity of Beaver County, Oklahoma, at the edge of the great plains" (Castañeda, I, 194; see also *supra,* Kansas). With Oñate was Father Francisco de Velasco, O. F. M. (*Spanish Explorations,* 251). It appears to be certain that La Salle's brother, the Sulpician, Jean Cavelier, and the Recollect, Anastase Douay, entered Oklahoma at its southeast corner, May, 1687, passing thence to Arkansas and the Mississippi on their way to Canada, after La Salle's assassination (Le Baron Marc de Villiers, *L'Expedition de Cavelier de la Salle dans le Golfe du Mexique, 1684-1687*). There were eighteenth-century priests, among them, Father Vitry, S. J., resident at Natchitoches, on the upper Red River in what is now Louisiana; but no evidence is at hand that they ever journeyed west into what is now Oklahoma. Father Odin, C. M., subsequently first Bishop of Galveston, visited the Arkansas Indians in 1824, but did not pursue his missionary excursion to tribes farther west, as he had planned to do (*Annales de la Propagation de la Foi,* II, 383). Father C. F. Van Quickenborne, S. J., in the course of a missionary excursion, 1830, exercised his ministry along the Chouteau, Pryor and Cabin Creeks (Indian Territory) according to P. M. Ponziglione, S. J. (*Woodstock Letters,* XIII, 19). The statement cannot be verified and may be without foundation. The first priest in Oklahoma in the American period was probably Father Donohue, who was attending Fort Gibson in 1848 (*Catholic Almanac,* 1849). The first *resident* priest in Oklahoma was Father Isidore Robot, O. S. B., who began residence at Atoka, October 12, 1875. (Sister Ursula Thomas, "The Church on the Oklahoma Frontier," *MA,* XX, 174).

First Mass.—No mention of Mass during the Spanish period occurs in the records. Probably Fray de Padilla (1541), more probably De Soto's chaplains (1541) and Fray Francisco de Velasco of Oñate's expedition (1601), said Mass within the limits of the state. Mass was certainly said by Fathers Walsh and John Monaghan in the course of their missionary excursions, five in number, during 1849, from Fort Smith into the Indian Territory (*Ibid.,* 172). The *first* Mass of record said by a priest entering the Territory from the north was at the Arapaho and Cheyenne Agency, June 11, 1871, Father P. M.

Ponziglione, S. J., celebrant (Ponziglione's *Journal,* III, 18, Missouri Province, S. J., Archives, St. Louis University).

FIRST BAPTISM.—There were probably baptisms in Oklahoma in the Spanish period, but no mention of such occurs in the records. Father Donohue, attending Fort Gibson as early as 1848, probably administered the sacrament on his excursions to that place. The first *recorded* baptisms would seem to be those performed by Fathers Walsh and Monaghan in 1849 (Sister Ursula Thomas, 172). The first baptisms by Father Ponziglione were those conferred on "some children and an old man," at the Arapaho and Cheyenne Agency, June 11, 1871 (Ponziglione, *Journal, loc. cit.*).

OREGON

FIRST PRIEST.—Father Francis N. Blanchet (subsequently first Archbishop of Oregon City), arrived in what is now the state of Oregon in January, 1839, holding his first services at St. Paul-on-the-Willamette. He is Oregon's first priest. First *resident* priest was Father Antoine Langlois, St. Paul-on-the-Willamette, 1842-1843 (O'Hara, 123).

FIRST MASS.—This was celebrated by Father Blanchet, January 6, 1839, at St. Paul-on-the-Willamette. "The following day, January 6th, being Sunday and the Epiphany of Our Lord, the church was blessed under the patronage of the great apostle St. Paul, after which was celebrated the first Mass ever said in the Valley in the presence of all the Canadians, their wives and children" (F. N. Blanchet, *Historical Sketches of the Church in Oregon during the First Forty Years (1838-1878)* in Clarence E. Bagley, ed., *Early Church Missions in Old Oregon,* 64-65).

FIRST BAPTISM.—Seventy-four baptisms and twenty-five marriages were performed by Father Blanchet at St. Paul-on-the-Willamette or in its vicinity during the period January 6-February 5, 1839 (Blanchet, 66).

PENNSYLVANIA

FIRST PRIEST.—In 1689 Thomas Harvey, S. J., "travelled on foot [from New York City] to Maryland," a journey which obviously took him through Pennsylvania. He is the first priest known to have entered the state (Henry Foley, S. J., *Records of the English Province of the Society of Jesus,* III, 395; Hughes, Text, II, 151). "Mass is said and read publicly in Philadelphia

and several people are turned to it" (Statement by the Episcopalian clergyman, Rev. John Talbot, February 4, 1708. Hughes, Text, II, 473). The identity of the priest involved cannot be established (*Researches,* XII, 39; Shea, I, 366-368). That he was Father Thomas Harvey, as has been conjectured, cannot be, as the latter died in 1696. First *resident* priest was Father Joseph Greaton, S. J. The sketch of him in the *Dictionary of National Biography* calls him "Pennsylvania's first pastor." He was pastor in Philadelphia where he built a chapel, 1733-1734. Whether he had been living in Conewago before taking up residence in Philadelphia cannot be ascertained, though very probably he was making missionary excursions to the Catholic settlers of Pennsylvania as early at least as 1725. His connections with Conewago are vague and uncertain, nor can it be established beyond question that there was a priest resident at that place prior to Greaton's appearance in Philadelphia in 1729 or earlier.

FIRST MASS.—There is every probability that Father Thomas Harvey, S. J., said Mass for Catholic groups in Pennsylvania while passing through that colony in 1689. These would accordingly be the *first known Masses* in Pennsylvania. For the Masses in Philadelphia, 1708, see *supra.* Mass was certainly said in Philadelphia at least as early as 1729 (*Researches,* XXVI, 16).

FIRST BAPTISM.—Baptisms were of course performed in Pennsylvania at least as early as the 1720's. The register of St. Joseph's Church, Philadelphia, begins only in 1758, those of earlier date having disappeared. The first *recorded* baptism was that of Albertina Kohl, daughter of George and Barbara Kohl, born May 6, baptized August 23, 1741, in "John Utzman's house in Falkner's Swamp" by Father Theodore Schneider, S. J. (Goshenhoppen, Register, *Records,* II, 317). *First recorded baptism in Philadelphia* was by Father Schneider. "Gust, Rosina, of Henry and Mary Magdalen Gust, baptized November 7th [1742] in the chapel in Philadelphia" (*Records,* II, 319).

RHODE ISLAND

FIRST PRIEST.—Medieval Rhode Island, if we assume (which is probable) that it was part of the Vinland of the Norsemen, may have had its Catholic priests with Mass and baptism (*Catholic Church in N. E.,* 351). Prior to the arrival of the

chaplains with the French troops encamped at Newport and Providence during the Revolution, only one priest, unnamed, is known to have visited Rhode Island, which he did in March, 1769 (Riley, *Catholicism in New England,* 209). The *first known-by-name priest* to visit Rhode Island appears to have been the Abbé Claude Florent Bouchard de la Poterie, who was in Providence in 1789 (Thomas F. Cullen, *The Catholic Church in Rhode Island,* 44). The first *resident* priest was Father Robert D. Woodley, at Pawtucket, where he was pastor, 1829-1830 (*Ibid.,* 77, 271).

FIRST MASS.—French troops sent to the relief of the Americans during the Revolution were stationed for a period in Rhode Island, particularly at Newport and Providence. "The earliest recorded Mass for Roman Catholics in Rhode Island was celebrated in Newport's old State House for members of the French fleet by French chaplains during the Revolution" (*Rhode Island: a Guide to the Smallest State,* WPA, Federal Writers Project, Boston, 1937, 128). The *first dated Mass,* as far as known, is the one reported by the *Providence Gazette,* December 12, 1789: "Tuesday last, being the Festival of the Immaculate Conception of the Blessed Virgin Mary, the Rev. Abbé de la Poterie, French Roman Catholic priest and Doctor of Divinity, celebrated the Holy Sacrifice of the Mass in this town at the request of several Catholics of the Roman communion and addressed to the Almighty his humble prayers for the constant and permanent prosperity of the State of Rhode Island" (Cullen, 44).

FIRST RECORDED BAPTISM.—At Newport, October 28, 1791, were baptized by "John Thayer, Missionary Apostolic," James and Elizabeth Gouffrane. Godfather was John Cambrelang (Boston Cathedral Register, original entry in Latin). Baptisms were very probably performed in Rhode Island prior to this date, but no record of them, as far as is known, survives.

SOUTH CAROLINA

FIRST PRIEST.—For the location of the mission established by the Dominicans of Ayllon's expedition, 1526, see *infra,* Virginia. Lowery says it may been on the Pedee, which is in South Carolina (*Spanish Settlements,* I, 166). If this location be the true one (a conjecture only), the Dominicans in question were the first priests in South Carolina. The De Soto expedition traversed the west part of the two Carolinas, 1540. Its chap-

lains were the *first priests* who can be *definitely* traced in South Carolina. The Dominican fathers, Juan de Contreras and Gregorio de Beteta, were with Villafaña on his reconnoitering expedition to Santa Elena (Port Royal Sound, Beaufort County), 1561 (O'Daniel, 183). First *resident* priest was Father Juan Rogel, S. J., at Santa Elena, 1569 (Lanning, *The Spanish Missions of Georgia,* 44). First *resident* priest in the American period appears to have been a Father Ryan, who, immediately on his arrival from Ireland, was stationed by Vicar Apostolic Carroll in Charleston, 1788 (Shea, II, 316).

FIRST MASS.—If the Dominican Mission of 1526 was located in South Carolina, which is problematical, the Masses said by its priests were the first in the state (see *supra*). Mass was very probably said once or oftener during the progress of the De Soto expedition through South Carolina territory. Mass was probably said by the Dominicans, Fathers de Contreras and de Beteta, at Santa Elena, 1561, and certainly at this place by Father Rogel, S. J., 1569. The first Mass in Charleston was offered in 1786 for a congregation of twelve by an Italian priest on his way to South America (Shea, *loc. cit.*).

FIRST BAPTISM.—There were no doubt baptisms at the Mission of Santa Elena, 1569—; probably even before this date the sacrament had been conferred elsewhere in South Carolina territory. First *recorded* baptism was in Charleston, August 10, 1792, on which day Father S. F. O'Gallagher baptized Felix Joseph A., son of Antoine and Marie Montagne, sponsors being Joseph Alman and Margaret Devernes. Bishop England's *first recorded Charleston baptism* was that of Conleith Plunkett Casin five weeks' old son of Conly Casin and Harriet Rupell, March 12, 1821 (Register, St. Mary's Church, Charleston).

SOUTH DAKOTA

FIRST PRIEST.—As to Father Coquart's alleged presence in South Dakota, 1742-1743, see *supra,* North Dakota. There is no apparent reason to assume that Father Severe Dumoulin, while resident at Pembina, 1818-1823, reached South Dakota on his missionary rounds (see North Dakota). But this is likely to have been the case with Father Dumoulin's successor, Father George A. Belcourt, who was accustomed to accompany his parishioners to the plains on their buffalo hunts. The first priest explicitly on record as having entered the territory which has since become South Dakota is Father De Smet, S. J., who in

1839 visited from Council Bluffs in Iowa territory the Yankton Sioux in their camp on the Vermilion River (CR, *De Smet,* I, 190). First *resident* priest (?) was Father Francis Bouchet, French Settlement, Union County, 1869 (*Catholic Almanac,* 1870). The compiler cannot ascertain whether any priest was in residence within the limits of South Dakota prior to this date.

FIRST MASS.—*Probably* Father Belcourt said the first Mass in South Dakota at some date prior to 1839. It may be assumed as at least likely that Father De Smet celebrated the rite on his brief visit to the Vermilion in 1839 (*supra*). It would appear to be certain that Father Christian Hoecken did so on his excursion to the two Dakotas the following year, 1840. The first Mass in South Dakota must therefore be fixed at a date not later than 1840. "The first Mass in the State was held [*sic*] on the James River in Bennett County, 1842, by Father A. Ravoux. On the same trip he visited the French-Canadian trappers and their families at Fort Pierre" (*A South Dakota Guide,* WPA, Federal Writers Project, 1938, 64). This statement as to the first Mass in South Dakota must be modified in view of the data given above.

FIRST BAPTISM.—Father De Smet on his visit of May, 1839, to the Yankton and Santee Sioux at or near the mouth of the Vermilion River baptized "three adults and twenty-six children" (CR, *De Smet,* I, 178, 190). These are the earliest known baptisms in South Dakota. The first *recorded* baptisms were at Vermilion *(au Vermilion),* May 30, 1840, when Father C. Hoecken, S. J., baptized Louise, daughter of William Dickson, as also Victoire, "daughter of H. Ange and Marie." No certified baptisms for South Dakota earlier than these have been met with (C. Hoecken's autograph register, Archives of St. Mary's College, St. Marys, Kansas. Cf. also Garraghan, *Jesuits of Middle U. S.,* II, 473, n. 89).

TENNESSEE

FIRST PRIEST.—De Soto's expedition with its accompanying priests were in eastern Tennessee in 1540. These were the earliest ministers of the Gospel to tread the soil of the state (T. H. Lewis, ed., "The Narrative of the Expedition of Hernando de Soto by the Gentleman of Elvas," in *Spanish Explorers,* 177-182). It must be noted that in 1541 the De Soto expedition was again in Tennessee, this time in its western part,

from which, at a point probably some thirty miles below Memphis, it crossed the Mississippi into Arkansas. The first recorded landing made by Father Marquette below the Ohio was probably in Tennessee, 1673 (Shea, *Discovery and Exploration of the Mississippi Valley,* 44). It is not unlikely that other landings were made by Marquette on the Tennessee shore. On February 24, 1682, Father Zénobe Membré, O. F. M., chaplain of La Salle's expedition of that year, was at the so-called Fort Prudhomme on the site of Memphis (Shea, 167-168). In the American period the pioneer priests were Fathers William de Rohan (1789-1790), Badin (1808), Abell (1820), and Durbin (1832). The first *resident* priest was Father Joseph Stokes, who arrived September 7, 1839, in Nashville, which apparently became his headquarters, though his time at the beginning was mostly taken up with missionary trips to various parts of the diocese. "Father Stokes was the first priest of the diocese" (O'Daniel, *The Father of the Church in Tennessee,* 335). Bishop Miles was really the first resident Catholic clergyman in the state. For a considerable time after his installation in Nashville, 1839, he ministered single-handed to the Catholics of Tennessee, there being no priest available to share the ministry with him.

FIRST MASS.—In all probability the first Mass was said by one of De Soto's priests, when the expedition was in eastern Tennessee, 1540. Later, at the battle of Mavilla, in Alabama, October, 1540, the Mass equipment was entirely lost with the result that there was no performance of the sacred rite for the remainder of the expedition. In lieu of it, the priests said what was called a "dry mass" (Castañeda, I, 121). Father Membré may have said Mass at Fort Prudhomme (Memphis) February 24, 1682 or thereabouts (Shea, 167-168). The first *recorded* Mass was at Ecores à Prud'homme (Chickasaw Bluffs, Memphis), March 25, 1723, Father Jean Baptiste Le Boullenger, S. J., celebrant ("The Journal of Diron Dartaguiette," in Mereness, ed., *Travels in the American Colonies,* 26).

FIRST BAPTISM.—Baptisms may have been performed by the Spanish and French priests visiting Tennessee during the colonial period (see *supra,* first priest). According to Spalding (*Sketches of the Early Catholic Missions of Kentucky,* 48, 49), Father William Rohan baptized in eastern Tennessee, 1789-1790. Father S. T. Badin baptized twenty persons of various ages at Knoxville in the latter part of 1808 (O'Daniel, 288).

The records of these baptisms, if indeed they are extant, have not been traced. The *first ascertainable certified baptism* was conferred by Bishop Miles at Nashville, October 21, 1838, the recipient of the sacrament being Susanna Elizabeth, daughter of John Garvin and Emilia Frensley (Register of St. Mary's Church, Nashville).

TEXAS

FIRST PRIEST.—As far as can be ascertained, the first priests to arrive in what is now Texas were those who accompanied the ill-fated Narváez expedition on its way west to Mexico in crudely improvised barges, 1528. These were Fray Juan Suárez (Xuarez), Bishop-elect of Florida, and three other Franciscans in priestly orders, together with one Asturiano, described by Cabeza de Vaca as a "cleric," probably a secular priest. Asturiano, being in the same barge with Cabeza de Vaca, was wrecked with him "somewhere on the western extremity of Galveston Island, or perhaps on San Luis Peninsula or Bolívar Point," on or about November 6, 1528. At approximately the same time the barge carrying the Franciscans was wrecked at the mouth of the San Bernardo River, some forty miles below Galveston. The passengers, including the Franciscans, attempted to continue the journey along the Texas coast by land, but apparently perished on the way before reaching Mexico. The very first appearance of a priest on the soil of Texas may therefore be dated November, 1528 (Castañeda, *Our Catholic Heritage,* I, 55-61). The Franciscan Fray Juan de Padilla of Coronado's expedition, was with the first party of whites to enter the Texas Panhandle and traverse the great plains along the Canadian River, 1540 (*Ibid.,* I, 97). The five missionaries who accompanied Moscoso when he led the remnants of De Soto's expedition west in search of New Spain, 1542, "in all probability died somewhere in eastern and northern Texas" (*Ibid,* I, 139). Five Dominican friars were wrecked on the Texas coast, probably on Padre Island, about half way between Corpus Christi and Brazos Pass, 1553 (*Ibid.,* I, 143). The first *resident* priests were the Franciscans, Nicholas López, Juan de Zavaleta, and Antonio de Acevedo in the mission at La Junta among the Julimes or Jumanos of La Junta de los Ríos (*Ibid.,* I, 272).

FIRST MASS.—The first *recorded* Mass in Texas was at San Ysidro (apparently on a branch of the Nueces River), May 16, 1675, Fray Juan de Larios, O. F. M., being the celebrant (*Ibid.,* I, 239).

FIRST BAPTISM.—The earliest *dated* baptisms were at San Ysidro, May 16, 1675, on which day Fray de Larios administered the sacrament to fifty-five Indian infants (*Ibid.*, I, 239). Without a doubt there were baptisms and many of them in Texas before that date.

UTAH

FIRST PRIEST.—The two Franciscans, Silvestre Vélez de Escalante and Francisco Atanasio Domínguez, are the first priests known to have entered the territory which is now Utah. This they did in 1776 on their adventurous quest for a practicable route from Santa Fé to Monterey in California (H. H. Bancroft, *History of Utah,* 8). Fray Escalante's diary of his journey of 1776 is reproduced in W. R. Harris, *The Catholic Church in Utah,* 125-242. The next priests to visit Utah were Father De Smet (1840) and Father J. B. Raverdy (1864). The first *resident* priest was Father James P. Foley, Salt Lake City, 1868-1870 (Harris, 283).

FIRST MASS.—Fray Escalante's diary gives no indication that he or his companion said Mass while in Utah, though it does record a Mass said by one of them a few days after the two left Santa Fe. But the silence of the diary in this regard is by no means conclusive proof that they did not at any time offer the Holy Sacrifice while passing through Utah. The first *recorded* Mass was said by Father John Baptist Raverdy of Denver, at Fort Douglas, May, 1864 (Harris, 281).

FIRST RECORDED BAPTISM.—This was performed at Salt Lake City by Father Edward Kelly, a visiting priest from Austin, Nevada. "On the 27th of May, 1866, I baptized Edward Ryan, son of Daniel Ryan and Bridget Mullen, (conj.) born near Great Salt Lake City, Utah Territory, on the 30th June, 1865. Sponsors, John Campbell and Bridget McGrath. Edw. Kelly" (Register of St. Augustine's Church, Austin, Lander County, Nevada). According to the same register Father Kelly baptized, May 28, 1866, "at Great Salt Lake City, Utah Territory."

VERMONT

FIRST PRIEST.—That a Recollect said Mass on Isle La Motte in Lake Champlain in 1615 has been asserted, but on what evidence does not appear. That was the year in which the Recollects came to Canada (*Catholic World,* XXII, 279). The Sulpician, Father Dollier de Casson, exercised the sacred ministry

at Fort Ste. Anne, Isle La Motte, during the winter of 1666-1667. He is the first priest whose presence in Vermont can be vouched for by documentary evidence (T. F. O'Connor in the *Michaelman,* III, November, 1937, 21). The three Jesuit fathers, Fremin, Bruyas, and Pierron, were visitors at Fort Ste. Anne in 1667. The first *resident* priest in the colonial period was Father Dollier de Casson *(supra);* in the post-colonial period, Father Jeremiah O'Callaghan, Wallingford, 1830 (T. F. O'Connor in the *Michaelman,* III, April, 1938, 12).

FIRST MASS.—From Father Dollier de Casson's certain ministry at Fort Ste. Anne, 1666-1667, it may be safely inferred that he there offered the Holy Sacrifice. The first known celebration of Mass in Vermont may therefore be dated 1666.

FIRST BAPTISM.—No records of any Vermont baptisms in the colonial period are extant. The first *recorded* baptism reads: "Baptized or Baptism's ceremonies supplied in Burlington, State of Vermont, on Sunday, 15th of October, 1815, to 1. Margaret Longueil born Mch. 4, 1806, of Thomas & Catherine Longueil, godf. Francis Bolac [follow sixteen other names of baptized persons]. Francis A. Matignon" (Boston Cathedral Register).

VIRGINIA

FIRST PRIEST.—Two Dominican fathers, Antonio de Montesinos and Antonio de Cervantes, were with Lucas Vásquez de Ayllon when he landed with his expedition on or about September 29, 1526, at some unidentified point [San Miguel] on the Atlantic coast. "The location of San Miguel cannot be determined with certainty" (Bourne, *Spain in America,* 140, n. 1. Lowery, *Spanish Settlements,* I, 166, followed by Bolton, *The Spanish Borderlands,* 17, suggests the Pedee River in South Carolina. Shea in Winsor, *Narrative and Critical History,* II, 241, and in his *Catholic Church in the United States,* I, 107, places the mission on the site of the future Jamestown. H. Harrisse, *Discovery of North America,* 213, places it on the lower Cape Fear River in North Carolina). Shea's identification, which appeared to him to be certain, has been accepted by O'Daniel (*Dominicans in Early Florida,* 7, not without some reserve), and by Kenny (*Romance of the Floridas,* 25). Whatever be the river designated in the contemporary account as Gualdape or Guandape, the Mission of San Miguel de Guandape, set up by the Dominicans on its banks, was the earliest on the Atlantic seaboard. But

in which precisely of the Atlantic states the mission was planted must remain a point open to discussion. The first priests whose presence in Virginia can be *definitely* established were the Jesuit missionaries Juan B. Segura and Luis de Quiros. With the assistance of lay brothers and catechists they opened, September, 1570, on the banks of the Rappahannock, it would appear, in the region then known as Ajacán or Axacán a mission-post on behalf of the neighboring Indians. "All the indications point to the district lying close to Aquia and Occouaw within some thirty miles of the capital at Washington and embracing the battlefields of Bull Run and Manassas and other great conflicts of the Civil War" (Kenny, 272). The site of Segura's mission is placed by Bolton (*Spanish Borderlands,* 159) "at Axacán, perhaps on the Rappahannock." He has later expressed the view that it was not far from the site of Jamestown. The next priests resident in Virginia were the Jesuits, Roger Rigbie (1646-), Thomas Copley, and Lawrence Starkey, or Sankey (1648), all probably in the district known as Accomac (Hughes, Text, II, 11, 24, 25).

FIRST MASS.—According to Kenny (25), "Father Montesinos offered [in 1526] the first Mass on the soil of Virginia," a statement also made by O'Daniel (7). The accuracy of the statement is of course conditioned by the question as to where the Mission of San Miguel actually was, a question not yet definitely resolved. It is a necessary inference that Mass was offered at Father Segura's mission in the present Virginia, 1570-1571, as also by the seventeenth-century Jesuits resident in the same territory *(supra).* A Father Edwards (*alias* Raymond) arrived and said Mass in Norfolk County, Virginia in 1687 (*Researches,* I, New Series, 233. According to P. Guilday, *The Catholic Church in Virginia (1815-1822),* xv, n. 6, Edwards and Raymond were different priests).

FIRST BAPTISM.—Baptisms in Virginia of the sixteenth and seventeenth centuries there must have been, though no record of them survives. Probably the earliest mentioned baptism is that of Charles Edward Cameron, who, born February 22, 1753, was baptized a few years later in Norfolk, Virginia (*Researches,* I, New Series, 66).

WASHINGTON

FIRST PRIEST.—Fathers Francis N. Blanchet and Modeste Demers, who in November, 1838, crossed the 49th parallel into what is now the state of Washington, journeying thence down

the Columbia to Fort Vancouver, were the first priests in the state.

FIRST MASS.—This was said at Fort Colville on the Columbia, November 6, 1838, both Fathers Blanchet and Demers offering the Holy Sacrifice (F. N. Blanchet, "Historical Sketches of the Church in Oregon during the First Forty Years (1838-1878)" in Clarence E. Bagley, ed., *Early Catholic Missions in Old Oregon,* 38). At the "House of the Lakes" on the Columbia, just above the 49th parallel, the two fathers spent eighteen days, saying Mass daily and administering seventeen baptisms. First Mass in western Washington was said at Fort Vancouver, November 25, 1838 (Blanchet, 53).

FIRST BAPTISM.—The first baptisms in the state were the nineteen administered by Blanchet and Demers at Fort Colville on the Columbia, in November, 1838 (Blanchet, 38).

WISCONSIN

FIRST PRIEST.—Father René Ménard, S. J., who was at the Ottawa village on Fish Creek, Chequamegon Bay, near the site of Ashland, May-July, 1661 (*JR,* XLVI, 141-143, LII, 205; L. P. Kellogg, *The French Régime in Wisconsin and the Northwest,* 147-149). First *resident* priest was Father Claude Allouez, S. J., at his mission of La Pointe du Saint Esprit (Chequamegon Point, Chequamegon Bay), 1665-1669 (Kellogg, 153-156).

FIRST MASS.—The first Mass in the state was offered by Father Ménard at the Ottawa village, Chequamegon Bay, on a day during the period May-July, 1661. The first Mass in the interior of the state (unless the distinction goes to Father Ménard, see *infra*) was said by Father Allouez on the shore of Lake Winnebago, Sunday, April 20, 1670. This is also the first *precisely dated* Mass for the entire state. A tablet in the park at Oshkosh commemorates the event (Kellogg, 160; *JR,* LIV, 217). The Relations (XLVIII, 123, 135) note that Father Ménard said Mass every day while he was in the West. The statement lends support to the inference that he did so during his last journey, July-August, 1661, which took him into the valley of the Wisconsin River. His presumptive Masses of that period are accordingly *the first known for the entire Mississippi Valley.* De Soto's chaplains had ceased saying Mass before they reached the valley, 1541.

FIRST BAPTISM.—Radisson and Groseilliers, pioneer explorers and fur traders of the Northwest, definitely left that region the

same year, 1660, in which Father Ménard arrived in it. Groseilliers, so his partner recorded, often baptized Indian children, presumably dying ones. One may therefore conclude that the earliest baptisms in Wisconsin and Minnesota, the region particularly traversed by Radisson and Groseilliers, were lay ones, those, namely, administered by Groseilliers (Kellogg, 107, n. 6). The account in the Relations (XLVI, 141-143) does not indicate that Father Ménard baptized while at Chequamegon Bay, May-July, 1661, though he very probably did so. (The reference in Kellogg [149] to baptisms at Chequamegon Bay is not borne out by the passage cited from the Relations [XLVIII, 123] which seems to refer to Keewenaw Bay.) Father Allouez baptized eighty children at Chequamegon Bay during the winter, 1665-1666 (*JR,* LI, 23). These are the earliest clearly indicated baptisms for Wisconsin. All baptismal records for the colonial period appear to be lost. The first certified baptisms for the post-colonial period were those conferred at Prairie du Chien in 1817 by Father Joseph Dunand, a Trappist monk from Florissant, Missouri. The first in the series of baptisms, as now recorded (incompletely) in the parish register, which have a precise date is the fourteenth, April 23, 1817, the recipient of the sacrament being Caroline, daughter of Stephen Hempsted and Louise Lefebre (P. L. Scanlan, "Pioneer Priests at Prairie du Chien," *Wisconsin Magazine of History,* XIII, 1929, 98).

WYOMING

FIRST PRIEST.—As far as known, Father Peter De Smet, S. J., crossing what is now the Nebraska-Wyoming line on his way west over the Oregon Trail in the summer of 1840, was the first priest to enter the state. The first settlement of any kind within the state lines to see a priest was Fort Laramie, where De Smet arrived in June of that year. De Smet was also the first priest known to have entered Idaho and Montana, which he did on this same trip of 1840. The first *resident* priest was Father William Kelly, Church of St. Mary of the Plains, Cheyenne, Wyoming, 1868 (*Catholic Almanac,* 1869; Patrick A. McGovern, "History of the Diocese of Cheyenne," *St. Louis Catholic Historical Review,* V, 1923, 7).

FIRST MASS.—This was said by Father De Smet in the course of the above-mentioned journey on "the prairie of the Mass" (*la prairie de la Messe*) at or near the junction of the Green River and the Big Sandy, Sunday, July 5, 1840. A marker placed

by the Knights of Columbus indicates the approximate site. De Smet had in all probability said Mass some days before this at Fort Laramie, which was in the present Wyoming. "During all my stay in the Mountains I said Mass regularly Sundays and feast-days" (CR, *De Smet,* I, 230).

FIRST BAPTISM.—While on the west side of the Wind River Mountains in what is now western Wyoming, De Smet, not long after his Mass of July 5, 1840, baptized several hundreds of the Flathead and Pend d' Oreille Indians, who had come to meet him. These are the earliest known baptisms for Wyoming, but no precise date for them is on record (CR, *De Smet,* I, 226). The first *recorded* baptism occurred at Cheyenne, April 12, 1868, when Father William Kelly baptized John, son of James Gorman and Mary Gorman. Sponsors were James Whelan and Bridget Whelan (Baptismal register, St. Mary's Cathedral, Cheyenne, Wyoming).

WEST VIRGINIA

FIRST PRIEST.—The first priests known to have viewed the land which is now West Virginia were the group of three who descended the Ohio in 1739 (see Kentucky). Father Joseph Pierre Bonnécamps, S. J., on his way down the Ohio with Céloron in 1749 skirted the western boundary of West Virginia as also (for a shorter distance) did Father Louis Virot, S. J., in 1757 (Shiels, "The Jesuits in Ohio in the Eighteenth Century," *MA,* XVIII, 30-32). It may be reasonably conjectured that these early priest-travellers on the Ohio set foot one or more times on the West Virginia shore. In 1824 there was no priest *resident* in West Virginia (Archbishop Marechal's Diary, *Records,* XI, 447). In 1828 Father Francis Rolof was appointed pastor in Wheeling (Baptismal register, St. Joseph's Cathedral, Wheeling). In 1834 Father J. Gildea was *resident* at Harper's Ferry, and Father James Hoerner at Wheeling (*Catholic Almanac,* 1834).

FIRST MASS.—There appear to be no records of any kind enabling us to determine when, where, and by whom Mass was offered for the first time in West Virginia. In 1818 Father Redmond was attending Martinsburg where no doubt he performed the sacred rites (*Records,* XI, 431). In the early decades of the nineteenth century Mass was often said at a Mr. Thompson's near Wheeling by missionaries going to or returning from the

trans-Alleghaney country (*Records*, XI, 447; Garraghan, *Jesuits of the Middle U. S.*, I, 84).

FIRST RECORDED BAPTISM.—At Wheeling, November 9, 1828, Father Francis Rolof baptized John Thomas, legitimate son of William and Mary Killan, born September 24th of the same year. Sponsors were Thomas Webb and Elizabeth French (Baptismal register, St. Joseph's Cathedral, Wheeling).

DISTRICT OF COLUMBIA

FIRST PRIEST.—The first known-by-name priest to visit the District appears to have been Father Thomas Digges, S. J., *c.* 1760 (*CHR*, II, 278-280). It is more than likely that even before Father Digges' time Maryland Jesuits had entered the territory which is now the District. First *resident* priests were Fathers Robert Plunkett, Edward de Mondesir, Francis Neale, and Samuel Browne of the initial Georgetown faculty, September, 1791 (Shea, *History of Georgetown College*, 15).

FIRST MASS.—According to tradition (documentary confirmation is lacking), this was offered, *c.* 1760, by Father Thomas Digges, S. J., in the mansion of Notley Young, which stood on the high river bank on which is now G Street between Ninth and Tenth, S. W. (*CHR, loc. cit.*). Very probably Mass has been said in the District daily without interruption from the opening of Georgetown College to the present time.

FIRST BAPTISM.—No records of baptism prior to 1795 are extant. Visiting priests to what is now the District, among them Father John Carroll, the future Archbishop, who resided with his mother as early as 1774 at Rock Creek (now Redfern, Maryland) must have baptized there on occasion. The first *recorded* baptism was administered in Holy Trinity Church, Georgetown. "Feb. 1st, 1795—William James baptized. Born Dec. 22nd, 1794, of James and Ann James living in Georgetown. Pater hereticus—godmother, Chaterine [Catherine?] Pierce" (Baptismal Register, Holy Trinity Church, 1795-1805, Georgetown University Archives).

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GILBERT J. GARRAGHAN

Notes and Comment

ON REVIEWING BOOKS

Book reviews comprise an important section in the pages of almost every periodical publication in this country. Newspapers have space devoted to books daily or weekly; magazines of the more popular type, news magazines, journals and quarterlies for the specialists and scholarly readers, each has its particular purpose in offering reviews of new books to its clientele. Book review writers are numerous. Over and above publicity writers attached to publishing houses, there are reviewers attached to newspaper staffs, agencies which will supply syndicated reviews for a fee, individual professional reviewers, radio commentators on books, and others who write digests, briefs or notices for booksellers, magazines, library guides, and so forth. The prime purpose of the review from the standpoint of the publisher is publicity for the book, and this purpose is shared by the reviewer, who, with the exception of the scholarly reviewer, couches his comments in such terms as to make sales convenient and large and presents a review which is laudatory or interesting rather than critical. The form of such reviews makes for entertainment and rather well-sugared enlightenment and instruction, but in no wise helps the serious student.

Once a new book is announced, the publisher is the recipient of numerous requests for review copies from the various classes of reviewers mentioned above. In distributing the books he has to assume an initial loss on the edition, which may or may not be made up on the sales, depending upon the size and popularity of the edition. Clearly, books of a scholarly nature are not going to enjoy a wide sale, and moreover editions of these are limited and the list price relatively high. Reputable publishers must nevertheless undertake production of specialized works as a liability but as a matter of prestige, while textbooks, novels, biographies, and other books are expected to carry the publisher's burden. The aim of the publisher generally is to get a return on the scholarly book just about equal to the cost of the printing, and this is no easy matter in view of the great number of people who wish to gather some financial profit from a new book. Whether he has a deficit or a slight profit depends to a considerable extent upon the favor of the scholarly reviewer. There is as a consequence a tendency upon the part of some publishers to have less critical reviewers handle the task of reviewing, which can be thwarted only by the alertness of the magazine editor.

Narrowing this discussion down to the field of historical book reviews, we find that historical magazines have their respective poli-

cies regarding reviews. The editors have at least the good intention of getting the new book into the hands of an historian considered by reason of his own researches an authority in the field to which the book pertains. Such a reviewer is presumed or known to be competent to render an estimate of the scope of the book and its significance and to give a weighed, critical opinion of its contents and documentation, noting both contibutions and failings. If the source materials utilized by the author are of a highly technical nature, or unaccessible to the reviewer, it is reasonable to expect the latter to accept the authority of the author or disclaim it, and in fairness to the reader of the review to state his mind in this regard. The alternative is to present a "content" review with comments of a more superficial nature. The editor of the magazine, while not responsible for the statement of the reviewer, is nevertheless responsible for publishing the review as suitable and worthy of his pages. Again as a matter of policy, the editor generally avoids asking a colleague of the author to review his book.

The review of a scholar's book by another scholar is fraught with a certain amount of responsibility all around, especially when the review appears in a magazine of known scholarship. The editor is responsible in a way for the opinion of the book formed through the instrumentality of his journal in the minds of less adept students and even in those of scholars who are too busy to read the book. But the reviewer is much more responsible for establishing such attitudes toward the work under review. He must also be held accountable at the same time, thanks to a law of retribution or poetic justice, for any attitude of distrust toward himself and his capability for objective judgment. The conscientious reviewer approaches his work with a goodly amount of caution and with an instinctive sense of the responsibility he is under toward author, publisher, editor, reader, and scholarship. Occasionally a capable scholar will refuse the task of reviewing because he does not feel worthy or able to present a fair estimate of the book, but the instances of this line of conduct are not sufficiently emulated, especially by less competent though more eager reviewers.

Viewing our world as it shapes up with its imperfections and considering the output of historical magazines as part of the work of fallible humans, one will readily expect sundry faults against ideals of editorship and the unwritten canons for book reviewing. Here and there an editor may publish three to ten reviews of books on different fields by one and the same reviewer, which one and the same reviewer is foolish enough to undertake. An editor occasionally gives two to five books in the same field to one reviewer, who is asked to limit his remarks on all to three or four hundred words. Obviously, if such be the permanent policies, they are unjust, and merely offer lip services to traditional procedure. They can have only

the advantage of satisfying the requirement of the publisher for necessary publicity, and, in what instances there are, a moity of consolation may come to the author in that his work was at least noticed. Again, an editor at times, moved by some boyish sprite generally long suppressed within us, allots a book to a reviewer in full anticipation of causing debate, or, more euphemistically of "stimulating thought," or, more practically for starting a row. The readers who are aware of the strong undercurrent of animosity underlying past dealings between reviewer and author, are not likely to benefit much by the review, nor is the publisher, but those not privileged to be within the knowing circle, are left with a bad impression of the book. And such things have happened within the memory of man, yet, thanks to the rarity of the event and to the integrity of the body editorial with its ideals of service to scholarship, there appears to be no call for the abolition of all book-review sections on this ground.

Authors merely write books. They accept reviews with varying feelings of equanimity or wrath, inspiration or discouragement. After all one does not bring forth a scholarly book every day. Some fear the advent of reviews in historical quarterlies, with or without cause. Others look forward to expert criticism in an intelligent effort to learn more of their subject or field, and still others pay absolutely no attention to the comments, helpful and expert though they be. One instance comes to mind of a very notable historian, who serenely repeated in a second edition of his work clear-cut mistakes pointed out by several scholarly reviewers. Such authors are in no wise abashed or benefitted by what looms before their fellows as the censorial and inquisitional tribunal, the book review section. Nevertheless, the shape of an indefinite and unknown judge haunts the hours of many a conscientious author.

It ill behooves the reviewer, however, to act the part of supreme judge of the book at hand. Sometimes the reviewer becomes flattered no end upon receiving a request for a review from an editor, and, if the tone of his review is a criterion, he apparently feels that the request carries with it an endowment of omniscience, or at least of superiority. But there is little point in a psychological study of reviewers, who in the main have faults appropriate to any one of the seven ages of man in which each finds himself, for either mellow or crabbed age can err as much in an estimate of a book as can callow youth. Book reviews of all classifications may be found in current periodicals of history, and they are variously sincere, enlightening, shallow, frothy, apathetic, heartless, spineless, forceful, impetuous, sharp, cautious, competent, or incompetent. While a good review stands out prominently, it is difficult to pick the worst type of review, but the most distressing, and some can be decidedly so, is that in which the reviewer swings his review (and in some cases the des-

tiny of the book) around one relatively unimportant mistake. The general criticism of the reviews at present is formalism, which may be interpreted to mean professionalism or even stodginess. Undoubtedly, there are professional inhibitions against introducing personal touches into a review, yet there is need for a humanization of book reviews (just as there is for meetings at historical conventions). We have heard much better reviews of books given in the offhand surroundings of a private gathering at a convention than some of those appearing in stilted type. One need not, however, give way to pessimism over the situation since the body of book reviews remains healthy.

Examples of lapses from carefulness on the part of reviewer and editor may be cited. Take, for instance, the review of Friederici's *Entdeckung und Eroberung Amerikas* in *The American Historical Review* (January 1939), a work purporting to narrate the entire history of the two Americas, their peoples, conquest, exploration, colonization, development in colonial times, and the Europeans involved. Appearing as the review does in a scholarly magazine and written in scholarly terms, it brings the immediate impression that the volumes are scholarly. The reviewer, Dana B. Durand, commends the "fine workmanship," style, and "scholarly competence," and then promptly contradicts himself. "Certain inherent sympathies" of the author are said to emerge, and his "persistent condemnations bespeak the animus and passion . . ." Later the reviewer asks, "Has Friederici been grinding an axe?" And even though this implies or states suspicion of unobjectivity, the author is designated as objective in the following sentence. Other contradictions follow in the last paragraph. "It is clear that both Friederici and Oncken regard this work as an effective answer to charges that the Germans are unfit, because of peculiar cruelty, to possess and administer colonies." Yet in the following sentence we are told that the book is not to be "regarded as a piece of special pleading." Then the reviewer takes this back by saying, "It is true that the reader will feel that he has been listening to a colossal indictment." Shortly after this comes an ambiguous statement: "The thoughtful historian may not accept the indictment." The reviewer here, and in any case, is of course entitled to his opinion, but the reader of the *Review* would like to know what it is. How much simpler it would be to say of Friederici's work: It is not objective nor scholarly in spite of its impressive but undigested bibliography. It is a colossal indictment of all except Germans, based in part on anti-Spanish, anti-French, anti-English, pro-Nordic, and pro-Indian opinions of authors, and containing exploded theories and inaccurate generalizations.

Another review about which much could be written in view of its defects was printed in *The American Historical Review* (October 1938) over the name of S. Morley Scott, of the University of Michigan. The book is *The Quebec Act: A Primary Cause of the American*

Revolution, by Charles H. Metzger, and it is reviewed favorably in *The Mississippi Valley Historical Review* (December 1938) by Clarence W. Rife, Hamline University. The contrast between the two reviews is remarkable. Dr. Scott is a member of the faculty of the University of Michigan, whose department of history stamped its approval upon the work of Dr. Metzger, yet he was called upon to review this work. His criticism is unfavorable, in fact he accuses Father Metzger of careless handling of the documents. If two and two still make four, we may reasonably conclude that Dr. Scott is implicitly accusing the Michigan history department, or at least those who approved the doctoral dissertation, of carelessness, and consequently of lack of scholarship and authority. If Dr. Scott did not intend such implications, his attack is upon the integrity of Father Metzger; but this has already been vouched for by Dr. Scott's department, and, among others, by Dr. Rife, who was entirely unacquainted with Dr. Metzger and rendered his judgment solely from study of the book. Somebody is wrong. Unfortunately, many people will read only Dr. Scott's criticism.

Investigation reveals carelessness on the part of Dr. Scott. The first sentence of the review has the words "Father Metzger's thesis," and the second "He supports this thesis." To some these words are condemnatory, for they may seem to imply that a priest cannot write objectively upon the subject in question. Passing this over, we find the words used at least carelessly, because the author in his introduction says the question is still open and prominent scholars disagree on it. Throughout the book the author carefully refrains from passing judgment until all the evidence has been assessed. Dr. Scott is correct in calling attention to the mis-dating of an edition of a newspaper, but he is wrong in not giving more proofs than this one mistake before jumping to the very broad conclusion, "Father Metzger is not careful in handling the documents or cautious in interpreting them." The mistake is made to loom as very important, whereas no particular argument was based on the three citations taken from the paper and no deduction drawn from them, since the conclusions of the book were based upon the cumulative evidence of hundreds of quotations. But Dr. Scott's mistake is also great, and leaves him exposed to the charge of insincerity, for in the quotation of a sentence from the book an essential part is omitted, namely the words "self-constituted censors of government and defenders of orthodox Protestantism." Thus he attributes a thought to the author which is not the author's, and then condemns the author for not producing quotations to support a thought not his! Other sentences in the review could readily be cited as instances of what a reviewer should not say.

The task of writing and publishing book reviews is one of definite responsibility. There is in this country a vast amount of time and

money and hardship invested in historical scholarship. A good review is a contribution to the body of scholarly findings and it is protective of them. A poorly written review can only be a detriment to historical progress.

FATHER SIEDENBURG

Few persons have done more to promote in practical ways the cause of Catholic history in the United States than Father Frederic Siedenburg, S. J., founder of MID-AMERICA, whose strenuous career came to an abrupt end in Detroit, February 20, 1939. His interests and efforts were mainly in the field of social study and action and he had to his credit the establishment in Chicago in 1914 of the first school of sociology under Catholic auspices in the United States. But a breadth of view, a catholicity of interest marked him always. To cite but one of his collateral interests, he was drawn to the Catholic history of the Middle West as a field of study the cultivation of which was incumbent on his co-religionists as a means of winning for their church due recognition and appreciation of the contribution it has made to American social and cultural growth. As an instrument for the practical working-out of his hopes and dreams in this direction, he inaugurated in 1918 the Illinois Catholic Historical Society, with its official organ, the *Illinois Catholic Historical Review*. During the magazine's first decennium an impressive succession of scholarly and informing articles filled its pages. But their range of topic was not wide; it was restricted in the main to Catholic history within the limits of Illinois. The very name, Illinois, in the title of the magazine seemed to narrow its appeal, which, so Father Siedenburg felt, should be to all readers of whatever religious affiliation interested in the Catholic history that had been made on the far-flung stage of the entire Middle West. Accordingly, in an address to the readers of the review appearing in the issue of July, 1929, he announced this well-advised enlargement in its field of interest, making it known at the same time that the review, in consonance with such change, would thereafter bear the name, MID-AMERICA. "MID-AMERICA hopes to serve the region between the Alleghenies and the Rockies as an organ of Catholic history." Apparently no one had suggested the new name to Father Siedenburg; it was his own instinct for the appropriate that led him to its choice.

Under the skilful financial management of its founder the *Illinois Catholic Historical Review* ran an unusually prosperous course for an historical magazine. MID-AMERICA, its matured development, appeared on the scene on the very eve of the economic depression of the thirties. To the great crisis it paid heavy toll. Funds melted away and in the end disappeared altogether, the problem of the continued existence of the review being solved only when Loyola Uni-

versity, Chicago, assumed control of it in 1934 and proceeded to issue it as one of its official publications.

Father Siedenburg was an arresting and dynamic personality, whose services, especially on the lecture platform, were in constant demand. His influence was country-wide, radiating in divers directions and with palpable beneficent results. To historians, in particular to those of his own faith, his name will be in benediction. What he did in starting almost single-handed a successful movement for the proper pursuit and exploitation of Catholic history in the midwestern states was an achievement that alone entitles him to lasting and grateful remembrance. Those who have entered into his labors, who have been inspired by the example of his abounding energy and enterprise will long and prayerfully cherish the memory of him.

Book Reviews

Some La Salle Journeys. By Jean Delanglez, S. J., Ph. D. Chicago, Institute of Jesuit History, 1938. Pp. vi+103. Bibliography.

This volume represents the first in a new series, Studies of the Institute of Jesuit History of Loyola University. The author, assistant professor of history at Loyola, wishes to bring out a critical study: first, of La Salle's reputed early explorations on the upper Ohio and Mississippi; and second, of the motives and purposes back of his last expedition to Texas. The first part of his material has already been presented in *Mid-America,* but is changed somewhat in the present offering. The author appends to the text a brief but comprehensive critical bibliography, and the director of the Institute introduces the work with a short preface.

In the study devoted to the Ohio, the author shows that La Salle's reputed discovery in that region is more doubtful than earlier scholars have regarded it. He likewise demonstrates that there is still less evidence that La Salle reached the Mississippi before the Jolliet-Marquette expedition. With respect to the Mississippi contention and the later Texas exploration, the author very definitely feels that La Salle himself is largely responsible for the details that reflect upon his personal character. As the review of these events brings up once more the bitter controversies between Jesuits and their opponents, we find, as might be expected, that his conclusions are presented with a modicum of partisanship that renders them less objective than might be wished.

The introduction, bibliography, and footnotes, however, display convincing zeal for a clear and accurate appraisement. Recourse was had to manscript collections in the Bibliothèque Nationale—some hitherto unused—as well as to other original manuscripts now available in Paris and elsewhere, or to photostatic reproductions in the Library of Congress. Hence he is able to correct certain mistaken impressions presented by Parkman and other earlier writers. He has also made thorough use of printed sources in the works of O'Callaghan, Shea, Thwaites, French, Kellogg, Quaife, and others. There is no discounting the meticulous quality of his scholarship nor his critical acumen in dealing with previous editors and secondary writers.

One notes that the author devotes his main attention to the former French archivist, Pierre Margry. Some will be inclined to discount his present attack, despite all provocation, as too bitter. They may also express that opinion with reference to his biographical sketches of Abbé Bernou and Abbé Renaudot, to whom he attributes the major sinister influences that affected La Salle's personal career

and later reputation. He bolsters up his contentions, however, with adequate references, and his arguments strengthened by contemporary maps convince us that La Salle had no possible connection with the Ohio and Mississippi.

One will agree with much of his characterization of La Salle without, however, charging the explorer with deliberately distorting his description of the Mississippi (p. 79, p. 80) in order to bring that river nearer New Biscay. It seems strange, too, that the author should say (p. 80) "before his [La Salle's] journey down to the Gulf, it [the invasion of New Biscay] apparently formed no part of his plans," when the letters patent granted by the king to the explorer on May 12, 1678 definitely state that the proposal was the more willingly accepted because through it a road might probably "be found to penetrate to Mexico." Nor can one follow him in his contention that Bernou or Renaudot, rather than La Salle himself, are mainly responsible for the plan to unite La Salle's project of 1684 with that of Diego de Peñalosa.

These brief but weighty sketches are printed and presented in attractive form. "1890" (p. 70, note 17) should obviously be 1790, and "Petit Coave" (p. 91) should be Petit Goave. As a result of his study, Father Delanglez leaves us with a less glorious La Salle, but one who still ranks high in the annals of French colonization.

ISAAC J. COX

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Tudor Puritanism. By M. M. Knappen. Chicago, University of Chicago Press, 1939. Pp. ix+555.

Dr. Knappen sets an example for historians to emulate. Aware of the confusion resulting from the wide range of meanings attached by writers to the word Puritan, and unwilling to add to the intellectual disorder, he tells us in his preface that he uses the term "to designate the outlook of those English Protestants who actively favored a reformation beyond that which the crown was willing to countenance and who yet stopped short of Anabaptism." With his meaning thus made clear he launches upon an inquiry into the rise and development of Puritanism under the Tudor sovereigns, for this period may be regarded as a unit in as much as passive resistance was the general policy of the group. With wide sweep he follows their fortunes from the day Tyndale set both ecclesistical and secular law at naught and departed for Germany to prepare an English translation of the Bible, till the drift to active resistance to opposition by state or church under the early Stuarts. In great detail controversies are retold, particularly those over ceremonies, discipline, and vestiarianism; in like manner, the protracted struggle over

whether a national or international dress should clothe the movement is recounted.

With commendable candor the author confesses that he entertains a bias in favor of Puritanism, but he hastens to add that he believes this preference has not warped his judgment or made him unscholarly in evaluating evidence. That his belief is not unfounded becomes evident as one follows him through the narrative. If his sympathy for Puritanism is unmistakable he tries at all times to tread the *via media* between the enthusiasts who claim too much and the belittlers who grant too little to the advocates of this system. While he upholds their sincerity, he admits the serious limitations of these early champions of reform and orthodoxy, chief among them being narrowness, self-will, intolerance. He speaks of "the separatist curse of contentiousness" (p. 314), and the "interminable bickering over petty, personal issues" (p. 316); he says that there was little "of the genuine democrat about the Puritan" (p. 178), and that "indifference . . . is perhaps the best general characterization of the Puritan's attitude to secular learning which did not aid in the spread of the gospel" (p. 476); he assures us that while in theory Puritans regarded the Bible as a "complete rule of life" with the literal interpretation self-authenticated, in practice they were not above appeals to common sense, to the needs of the state, and, on occasion, to the early Fathers of the Church and tradition itself. Wiliam Perkins, stalwart though he was, even had recourse to a qualified acceptance of church councils.

Mary Tudor and Elizabeth appear in guises quite different from those which successive generations have accepted without question. The contemporary attitude towards persecution for heresy is explained to give a proper perspective for judging this controversial issue. That Protestantism was imposed in Edward's reign rather than freely accepted by the nation would seem to follow from the declaration that "there is no evidence that the majority of Englishmen were inclined toward doctrinal Protestantism by this time" (p. 73), and the further statement that in the spring of 1553 "multitudes, especially in the north and west, remained loyal to the old faith and were even willing to take the field for it" (p. 102). How disastrous Elizabeth's tampering with religion was may be gathered from the estimate that in the latter part of her reign "it was doubtful whether more than a quarter of the population can be said to have had any religion at all" (p. 380).

Dr. Knappen maintains that "Calvin's power has been greatly exaggerated" (p. 137), and that the "contributions of Puritanism to the rise of capitalism were exceedingly indirect" (p. 422). Only rarely does his "bias for Puritanism" lead him astray. His inveighing against the popular conception of the Puritan as unwarranted by the facts of history might be met with the suggestion that while Tudor

Puritanism perhaps does not correspond to this forbidding picture, the later development of Puritanism does furnish some good ground for the popular conception. But his attempt to meet the condemnation of the Puritans for their wanton destruction of stained glass is weak and utterly unconvincing. Many will wonder how Foxe's rehabilitations as an historian can be said to have been effected by a single unpublished dissertation; few will question the impropriety of styling Foxe's history "a great work" in view of its very serious defects admitted by Dr. Knappen (p. 495). The assertion that the Puritan's "Catholic contemporary prided himself on his ignorance of Scripture" (p. 466) must be challenged and evidence demanded. Finally to call the Mass and penance "peripheral practices" (p. 5) of Christianity, and to say that the doctrine of forbidden degrees of relationship invalidating marriage is "chicanery," are inexcusable blots on a fine product of scholarship.

Apart from these defects *Tudor Puritanism* is an excellent study. It is also pleasant reading, not only because of the fresh, vigorous style and occasional outbursts of humor, but also because of the splendid work of the printer.

CHARLES H. METZGER

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La Famille de Rigaud de Vaudreuil. By M. Pierre-Georges Roy. Levis, 1938. Pp. 216.

Another notable contribution comes in the form of this book by the archivist of the Province of Quebec and takes its place along with his fifty-two other genealogical studies. The work, composed in the usual painstaking manner of M. Roy, follows the same plan as the preceding studies and consists mainly in quotations from archival materials in Canada and in France. Most of these studies are primarily of interest to Canadian historians, but there are some dealing with families, the members of which played a more or less notable part in the history of the Mississippi Valley, such as the Juchereau, the Céloron de Blainville, the Du Gué de Boisbriand, the Bissot de Vincennes, the Chaussegros de Léry, the Martin de Lino, and the Rigaud de Vaudreuil families. The first member of the latter family to come to America was Philippe de Rigaud de Vaudreuil. He became governor of New France in 1703, and ruled the vast French North American empire for twenty-two years. He was the King's lieutenant general in Canada when the Great Lakes region and the Illinois country depended directly on Quebec. His fourth son, Pierre de Rigaud de Vaudreuil Cavagnal, was governor of French Louisiana from 1742 to 1752. In 1755 he was appointed governor general of New France, which post he held until the Conquest. The last thirty pages of the book contain numerous birth, marriage, and burial certificates of

members of this distinguished family taken from varied and scattered depots in France and Canada.

JEAN DELANGLEZ

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The Protestant Crusade, 1800-1860: A Study of the Origins of American Nativism. By Ray Allen Billington. New York, The Macmillan Company, 1938. Pp. xiv+514. Maps, illus.

In *The Protestant Crusade* Dr. Billington has turned a searchlight upon a long, important, and unsavory chapter of American religious history. The story he has told is a story of religious intolerance running through several decades. It is the story of the obstacles that an "alien" church encountered in getting a foothold in the United States during a period of extraordinary national excitement. In tracing the rise of an anti-Catholic consciousness in the United States, in describing a torrent of invective and of billingsgate let loose through the media of pulpit and of press, and in picturing with meticulous care the process by which an organization for combating Catholicism was formed, he has put in his debt not only the social and intellectual historian, but also the serious student of sociology. He has built a storehouse and filled it with information carefully gathered and adequately documented.

This book is one that has long been needed, and it is one that has been long in preparation. Beginning as a term paper in a graduate course at Harvard, the study grew into a doctoral dissertation in 1933, and then broadened into the present volume in 1938. A bibliography of sixty pages testifies to the diligence of the author in research. Progress in the study was revealed between 1933 and 1937 in several articles that appeared in the *Catholic Historical Review*, the *New England Quarterly*, and the *Mississippi Valley Historical Review*. To the important task of final revision the author brought a mind disciplined by patient research and emancipated from bias toward a church of which he is not a member. The reader of this volume will discover therein no subtle thrusts, no leaning in this direction or that, no apology for one religious faith, no ridicule or condemnation of another. On the contrary, he will quickly gain the impression that the sole concern of the author was the discovery of truth. The result is wholly commendable. Here is revealed a segment of the American mind between the opening of the fourth and the closing of the sixth decade of the nineteenth century. It is a view which heretofore has not been fully portrayed. In disclosing the lengths to which religious intolerance in America has gone in the past, it carries a sharp warning to Americans of today to look well to the future of their country.

To the present reviewer it appears that the problem envisaged

by the author was of three-fold character: to account for the rise of an anti-Catholic sentiment, to explain the process by which this sentiment acquired the momentum of a "crusade," and, finally, to describe the various expressions of the anti-Catholic or no-Popery movement. In the first two chapters he has presented for the first problem a solution that is intelligible, even if it is not wholly complete. Through subsequent chapters he has traced solutions of the second and third problems. An alien influx, the influence on America of the anti-Catholic agitation in Great Britain, the rise of an aggressive if not militant American Protestantism, the reaction of the Catholic Church in America to attacks upon it, and a swelling patriotism joined to the perception of a peculiar "mission" for Protestant America—these were the principal forces he has discerned as giving both rise and direction to an anti-Catholic "crusade." As for the several expressions of the movement, his account is full and revealing. The mills of propaganda ground furiously. America was drenched with an anti-Catholic literature reeking of vituperation and heavily charged with pornographic allusions. The sentiment that inspired such writings was in turn intensified by these very writings. On the lower levels of life, antipathy to Popery expressed itself in riots; turbulent Americans destroyed Catholic property, as riotous Americans of an earlier generation had destroyed British property in Boston harbor. And when Americans of prominence "uncovered" a "great conspiracy" against American institutions, as they did in the middle of the 1830's, the way was opened for demagogues to stir American patriotic sentiment to its very depths. Reduced to its lowest terms, the alleged conspiracy amounted to a union of reactionary European forces, represented on the one hand by Metternich and on the other by the pope, that sought the destruction of American republican institutions and of American Protestant liberties. The immediate aim of this "unholy alliance" was to gain control of the Mississippi Valley; and, since every one knew that the rapidly growing American West would soon give law to the American nation, it followed as night the day, that papal domination in the Great Valley would quickly lead to the undoing of the republic. If proof of such a conspiracy were wanted, it could be found in the influx of priests and of money from Catholic Europe. Hence, in great alarm, Protestant American leaders sounded the tocsin. Protestant Americans were warned that they must fight to make the West safe for the East. The Protestant "plea for the west," a plea that was repeated in the East through years on end, was essentially a battle cry of freedom—a plea for Protestant preachers and Protestant teachers, for Protestant churches and Protestant schools, for Protestant Bibles and Protestant tracts. The response is a matter of familiar knowledge. Thus anti-Catholic sentiment, even more than sectarian rivalry, gave impetus to the American home missionary

movement. But the struggle for the West did not exhaust either the resources or the zeal of the anti-Catholic movement. In the East also there were battles, notably that to save the school children for Protestantism; and in time anti-Catholic American "crusaders" carried the war into Catholic countries in Europe, hoping thereby to purify at the source the stream of migration that was emptying into America. The anti-Catholic movement also expressed itself poltically. From that standpoint it reached its culmination in the American or Know-Nothing party of the early 1850's; and in two chapters describing the rise and fall of Know-Nothingism Dr. Billington brings his study to a close.

A work so thoroughly and so conscientiously done as that now under review can stand even rigorous criticism. In fact, its very thoroughness is a vigorous challenge to the critic. In dealing with so great a mass of material, derived from many sources, it would be remarkable indeed if the author should have made no mistake of detail. Only a few such mistakes, however, will attract the reader's eye. It is doubtless wrong to call, as Dr. Billington does, Alexander Campbell a Baptist minister as late as 1836 (p. 65), and most certainly it is a departure from truth to assert that Bishop John Henry Hobart was leading an Anglo-Catholic party in 1835 (p. 178). Bishop Hobart died in 1830. Also, the author has made conflicting statements respecting the date of Lyman Beecher's acceptance of the presidency of the Lane Theological Seminary. On one page, (83, n. 109) he asserts that Beecher accepted that position in 1832, and on a subsequent page (126) that he became president of the Cincinnati institution in 1830. But in respect of matters of consequences one can find little fault. The book is thoroughly readable. The style is lucid. Typographical errors are few in number. The critical reader, however, will regret the inconvenience resulting from the collecting of notes at the ends of chapters. Footnotes are always to be preferred to chapter notes.

In matters of larger import the present reviewer ventures to offer a few suggestions. In the first place, it seems to him that Dr. Billington has studied his subject with narrow intensity. The setting might have been broader. Indeed, the very title of the book raises a question. A few years ago Merle Curti, writing of another phase of this period, called his study *The American Peace Crusade.* Somewhat later Gilbert H. Barnes, in *The Anti-Slavery Impulse,* described a movement, which, by a like mode of reasoning, could have been called *The Anti-Slavery Crusade.* Should these several movements be studied as "crusades," or should they be studied as several expressions of a general crusading spirit?

Again, it appears that Dr. Billington's account of the awakening of an anti-Catholic consciousness in America omits several factors. Surely the record reveals that the restoration of the Jesuit Society

in 1814 and the observance a few years later of the tercentenary of the Protestant Revolt helped to make Protestant Americans of that generation uncomfortably aware of the existence of Roman Catholicism. Furthermore, Dr. Billington has overlooked a significant literature, stemming in part from Calvin's *Institutes*, that depicts the papacy as Anti-Christ and the pope as the Man of Sin. The wars of the French Revolution and of Napoleon set many persons upon thinking of the prophecies and inspired many writings on the coming of the millennium, writings in which the approaching downfall of the "papal Anti-Christ" was confidently asserted. Whether the conception of a divine plan that calls for the early demise of Popery should logically beget a campaign for the suppression of Popery we need not pause to inquire. A crusading spirit is not necessarily the product of right reason. What is emphatically important, in view of the origins of anti-Catholic sentiment in America, is the fact that Protestant Americans for long years before 1830 had been taught in writings on the prophecies that Popery was a vile corruption of Christianity. Many writings of such character, first published in Great Britain, later circulated in the United States in American editions. And more than a few Americans, who may have never troubled themselves to read, were duly enlightened on this subject by listening to Protestant missionary sermons. In this connection, Dr. Billington seems unaware of the remarkable influence in shaping American religious thought in the early years of the nineteenth century of the views expressed by an Anglican clergyman, George Stanley Faber, in a book entitled *A Dissertation on the Prophecies*. . . .

Finally, if the anti-Catholic agitation in the United States be studied as an aspect of the modern missionary movement, it will take on added significance. The early decades of the nineteenth century saw a revival of Catholic missionary zeal as well as a renewal of Protestant enthusiasm for missionary endeavor. Far and wide in the world went Christian missionaries, both Catholic and Protestant. In more than one land the paths of Catholic priests crossed the trails of Protestant missionaries. The conflict in America was distinguished more by its magnitude than by its novelty. From the Catholic standpoint, the United States of America in the nineteenth century was an attractive missionary field, a point of view which, to most Protestant Americans, was not even grimly humorous. With a generation of missionary striving behind them, many enthusiastic Protestant Americans entered the decade of the 1830's with ardent hope for the early conversion of the world and with an exaggerated notion of the part that America was destined to play in so great an undertaking. Confronted therefore with an expanding Catholicism as an increasing obstacle to the salvation of the world, Protestant American leaders saw in the threat of Catholic ascendancy in the American West not only a menace to American republican institu-

tions. They also discerned in the possible Catholic conquest of America an irreparable blow to the future of Protestantism. Hence the love of fatherland that stirred them to battle against Popery merged with a larger Christian patriotism that comprehended a whole world reclaimed for Christ. America must be kept Protestant and free in order that the world by American effort might become Protestant and free.

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